



his own. Sometimes he is aware of each word as he writes it, but is unconscious of what is the sentence that he forms. Sometimes he is conscious of the sentence, but is not aware of its connection with what has gone before, or what is to follow. Sometimes he writes in his native language; sometimes in a foreign one unknown to him. Sometimes he writes in characters apparently unmeaning and seemingly mere "pot books and jargon," like a child learning to write, and sometimes in well-formed hieroglyphics, which are interpreted and understood. Sometimes the *dictation* handwriting of the medium is preserved throughout; at other times, through the same medium, a different handwriting is carefully preserved for each Spirit communicating, and sometimes the handwriting of the communicating Spirit which distinguished him in life, is closely imitated.

II. As to *Spiritual Mediumship*. Here, too, there is great variety in the manifestations, and it is only of general features that I can speak.

The principal difference is in the kinds being when the medium is entranced or in a normal condition. Between these two extremes there is every conceivable state of condition.

I have known the mediums, when speaking, to have all consciousness suspended, so as not to see any object, or to hear any sound, or to feel any wound of the flesh. So I have seen them when only one of the senses would be suspended; as, for instance, to be unable to see, though hearing and feeling were acute. I have seen them when fully conscious of all that was going on, and yet without the power of exercising any control over their own organs; and I have seen when the medium was in the full possession of consciousness and volition, and yet was uttering the thoughts of an intelligence not his own.

I deem the latter the most perfected species of mediumship—for the supremacy of one's own individuality is left unimpaired. The trance and semi-trance state is resorted to only because the medium is so undisciplined that unless his consciousness and volition are suspended, his own thoughts and will will color, interfere with, and sometimes interrupt, the manipulation. And I have observed that mediums, originally, and only in a state of trance, have gradually, as they have permitted themselves to be improved, been more and more in their normal condition when used.

This, however, is comparatively rare, and requires an uncommon degree of mental culture and self-discipline. I do not know that I have ever yet seen a medium improved to the condition of which it seems to me they are yet capable.

Under this state of things there is one serious difficulty, too often overlooked, namely, that the mind of the medium will affect the communication.

Such has been the case with revelation in all ages of the world. It is not, and can not be perfect, until man himself—the channel through which it is necessarily made—is perfect.

In the mean time, however, amid all these discouragements—at times it does come pure and undefiled—there come to us, as of old, revelations of the greatest moment to man.

What they are, I shall have occasion briefly to relate in the next and last paper of the series. J. W. EDWARDS.

## THE DOCTRINES AND DOINGS OF SPIRITS.

The grand aim of Spirit teaching—of all divine revelation—is to awaken in and give the human Spirit, in the physical body, the consciousness and free use of its own unfolding powers. The human Spirit must, after all external aids and assistance—owe its best acquisitions and achievements to the free exercise of its own inherent energies and powers. Its best achievements and acquisitions must come from clear perceptions of its own nature, must be founded on its own original and essential capacities, which can not be traced to any teachings—must come from the strivings and aspirations of its own developing and unbounded energies after new truths. The claims of Spirit-teaching upon intelligent men are not yet understood. The neglect with which it is generally

still holds among the ob-

scure tribes to the increasing stock of human knowledge, and of increasing the force of generous and benevolent purposes. Spirit-teaching does not always, however, carry irresistible evidence to those to whom it is communicated, or to those to whom it is offered. It is not always accompanied with such tangible evidence as to compel the human mind to embrace it, and which leave no room, no possibility, for doubt and incredulity. Spirit-teaching does not indeed extort assent and compel conviction. And how weak and foolish it is to suppose that Spirit-teaching should be attended always with such strong proofs that no one could resist believing it. Where is the moral of spiritual truth which comes to the human mind with such overpowering evidence? Where is the moral and spiritual truth which some minds have not doubted and denied? If men were to acknowledge and believe no phenomena but those which compel belief, and from which no one could escape, then they must resign the foundation of all science, then they must give up and abandon the fundamental truth of the universe, the existence of God: for many have become so mentally paralyzed, blinded, and perverted, as to deny and reject the *central truth*.

Spirit teaching does not admit of the tangible and all-cogent proofs and demonstrations of mathematics, precisely because its province is an infinitely higher one, that of mental and moral conviction, that of the Spirits' consciousness, intuitions, and perceptions. But on this very account: Spirit-teaching demands an entire freedom of thought and judgment, the most complete fairness and candor, the unshakable love of the knowledge of truth. On this very account Spirit-teaching requires for its full reception and powerful communication a free and vigorous mind, and the most earnest and various use of the mental faculties. It is true that Spirit-teaching may, indeed, from and by the very brilliancy of its light, cause occasional inconvenience and much uneasiness to all earth-born theology—to all the crude, contradictory, and irreconcilable statements of human-made creeds, to all deficient philosophy. Still it is to Spirit-teaching that men must look for complete deliverance and protection from one of the greatest evils, from one of the deepest calamities which afflict multitudes of mankind in the physical state; the inability to perceive and believe in the actual disbelief of truth itself, which inability proceeds from the paralyzation of the Spirits' consciousness—from the diseased and delirious state of its intuitions and perceptions.

Spirit-teaching clearly demonstrates that there is a beautiful harmony existing between all human interests—between man's physical, intellectual, moral and spiritual interests; and that it is by giving them a wise proportionate attention that they all can be successfully secured. Man must not, therefore, confine his attention exclusively either to his physical or spiritual interests. The object of these remarks is to correct the disproportionate attention given, almost everywhere, to physical good—is to remove the erroneous views which make the accumulation of wealth the chief business of life, and the acquisition of physical comforts and gratifications the supreme good. Man was formed to act on matter, to triumph over it, to subject it to his various purposes; and the human mind undergoes progressive development by expressing itself in the beautiful designs and executions of the useful and ornamental arts—by expressing itself in various material structures, fabrics, and forms; while moderate labor is healthful and invigorating to the body, and gives a sweet relish, a suitable zest to repose, and to all the blessings of physical life. The teaching of our elder brethren in the progressed Spirit state of being, raises up our minds by the exhibition, gives us a hopeful respite from the depressing cares of physical life, and awakens in us the consciousness of our affinity with all that is pure, divine, and noble. It, in short, spiritualizes our nature, improves our best faculties, refines our best affections, and enables us to delight in the beauties and sublimities of the outward universe; while it binds us with new ties to universal being.

BELFAST, IRELAND.

JOHN SCOTT.

## Temperature of the Earth.

The opinion that the interior of the earth is a mass of flame, is founded chiefly on the existence of hot springs and volcanoes, and the fact that below fifty feet from the surface the temperature in-

—rises for every fifty-five feet of descent. Says a

## SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVENING, IN CLINTON HALL, EIGHTH ST. N. Y. CITY.

### SEVENTY-THIRD SESSION.

Program. The address of Rev. J. W. Edwards, etc., on the other life, continued.

Dr. GRAY read the following contribution from an anonymous correspondent:

November 11, 1859.

Dr. GRAY:—Having attended the Conference on three occasions, and feeling interested in the subject under debate, I make a few communications which seem to have some bearing on that subject, and seem to favor the opinion that Spirits do return to earth for the purpose of gratifying any morbid appetites they may have been in possession of at the time of their passage from earth. Of their truthfulness there can be no doubt, if the intelligence is what it claims to be. They were received through raps, at a circle composed of two, the medium and myself; the questions were given to me, and the answers written down at the time; we have been sitting together for more than two years, twice or often every week. The medium through whom they were received is a gentleman of integrity, living in Philadelphia (where I also reside, though I expect to spend the winter in New York); he does not at all believe, in name I do not give, as I have not been authorized to do so, although I think you have some knowledge and some acquaintance with him, but may not know him as a Spiritualist. If desired, I will at any time send more, as I have many on various subjects, and if necessary, my name will be given them. I have little acquaintance with the people calling themselves Spiritualists. Though a firm believer in Spirit-intercourse, my belief and knowledge I have gained through my own mediumship, and also in the manner stated. Outraged I should have remained skeptical on the subject. Yours,

[Spirit of Dr. —, my physician when on earth and continues so; lived in Philadelphia.]

Q. Did you live on earth long enough to ripen? A. I lived long enough to have lived wrong in many respects.

Q. Have you a material body now? A. Not what you understand as material.

Q. I can not comprehend how you pass through our walls? A. You could if you were clear of the body.

Q. If you were on earth would you pursue the same course? A. The mode and manner of every individual is determined by the conditions by which it is surrounded. Man is but a child of conditions, cast, as it were, in the mold that the preceding generation had prepared; he came not of his own will, neither did he shape his own body nor mold his own character; he is therefore a child of circumstances.

Q. The medicine you prescribed for me was very unpleasant. A. And yet it is better than tobacco.

Q. I do not use the article? A. There are many who do not think it good.

Q. You smoked, Dr. —? A. I smoked too much.

Q. How does that affect you now? A. Every excess is felt through eternity.

Q. Will you explain how? A. If you deface the external man, you fix a mark upon the soul which can not be obliterated. It may grow dim by the friction of time, but will still appear as a record of the past; however lofty the position, the record most appear in its fullness.

Q. If the excess is overcome before leaving the earth, must the wound appear? A. The scar must mark the place of the wound as a monument of that which was.

Q. Do the insane always retain marks of insanity? A. The record can not be effaced, neither will it fade away; it is alike immortal, too abiding by the soul.

[From a Spirit who gave the name of Tom; had been 70 years in spirit life; lived in New York, and frequently attended our circle.]

Q. Have you no desire to rise into higher spheres? A. No; I am happy here.

Q. What was your occupation on earth? A. I was what you call in your day a loafer.

Q. Do you ever pray? A. No; we have plenty of praying Methodists here. We have Christians of all denominations.

Q. Is it light where you are? A. No; we see by the light of brighter Spirits.

Q. Why do you visit us? A. I do not know; I was sent by higher Spirits.

Q. Have you a desire for liquor? A. When others drink I enjoy it; bring the whisky.

Q. Would you not like to receive more light? A. No; my mother used to see by the light of the priest.

Q. Was she a Roman Catholic? A. She was.

Q. Do you see any Spirits present? A. No, only my five shipmates; I can't see fine Spirits.

Q. Are you blind? A. No; I can only see the light.

Q. Can you see us? A. No; I can only see two lights.

Q. Can you tell me why our spirit friends do not respond to our call to-night? A. Change the table; dark spirits only can communicate with this table.

Q. Can you tell me the reason why? A. It is something in the Spirit of the table—the use it has been put to.

Q. Can you tell me how I shall feel happier? A. Why don't you get married, and why don't you drink whisky?

Q. If I were to drink whisky, I should feel more unhappy as I had lost its effect? A. You must keep drinking all the time; that's what killed me. I couldn't get enough.

[From a Spirit-friend of the medium.]

Q. Why does the Spirit calling himself Tom approach us? He says it does not agree with his constitution to speak truth. A. Spirits who are confined near the earth sphere are always seeking to communicate with those on earth. I perceive no intentional evil in the simple mind who has so long crept in the dust of the earth. You were immediately relieved when your grandmother was falsely represented, and thereby received no injury; but, on the contrary, learned a useful lesson in regard to the condition of future life. You are always able

of the Spirit, and are not liable to de-

information of your future

about Spirit you

Q. The Spirit may probably have become of himself as a problem for your consideration. I presume there are many with whom he can have no rest. A. He is not of the whole chain that goes to make up the chain of the music of heaven.

Q. Can evil Spirits cause pain in the flesh to a man as a child? A. It is possible, but not probable.

Q. Can they injure us? A. Not if you have *Spirits* friends near you, you will not be likely to attract evil Spirits.

Q. Are there any with evil Spirit friends near them? A. He must be in great poverty who has no Spirit friends.

Q. How can we assist Spirits on a low plane? A. In the same way that you can assist the low and degraded on the earth sphere, by kind words and sympathy.

Q. Do we not assist ourselves at the same time? A. Yes, if you help them on.

Q. What shall I say to Tom when he asks for whisky? A. Say whatever you think best.

Q. Shall I tell him to try to overcome that desire? A. Can you subdue hunger or thirst without gratifying the appetite for drink or food?

Q. How will he overcome it? A. By the force of natural law—to grow into a healthy condition.

Q. How can he grow into a healthy condition? A. There appears to be in the economy of nature a provision for the restoration from wounds of every character, whether mental, moral, or physical. This provision appears to be a primary device in every department.

Q. When the mental faculties are better developed, he will see the necessity of trying to subdue his appetite, will he not? A. That appears to be a sound position, to depend upon reason to deliver from mistake or lost position, as well as to guide in a legitimate course of travel.

Q. Will not our evil acts on earth at some time in future life lose their effects? A. Every act of your past and present experience must, of necessity, enter into and become a part of your future existence, as it becomes an elementary part of spirit existence; without such experience and knowledge the Spirit would only exist as an idiot; the vitality of the Spirit is the product of its incarnation.

Q. Will the murderer or those guilty of great crimes ever cease to regret the course they pursued on earth? A. He will arrive at a state when, by reviewing the past, he will perceive the necessity of all, and also discover the beauty of the design and the wisdom of the author.

#### [Spirit of Mrs. ———]

Q. A Spirit said she could find no rest; she could find neither heaven nor hell; why is it so? A. There are many who, while in the flesh, are always in a state of unrest, and never cease to change their place of abode, and who feel as without a home; for such there appears to be no rest. They make and support within themselves a perpetual hell, which is the chief of their possessions, which they inherit from their earth habits, and hold as their right in their spirit existence, and feel the same spirit of unrest and homelessness as in their earth condition; for such there appears to be no rest in earth or heaven.

Q. Have they not the power to change that feeling or condition? A. Every being is, in its nature, and every manifestation of that being is, the natural product and legitimate fruit of nature, in a particular form or condition; the current must flow in its own channel; there is no rebellion in the kingdom of nature; the law is immutable, and can not fail of execution in due course.

#### [Spirit of Carrie D.]

Q. Will I not be happier when I enter Spirit-life? A. If you have determined to keep yourself in an unhappy condition while you remain, you must come into your new estate already fixed in habits of discontent.

Q. When I pass from earth, the cause may be removed? A. I would advise that you examine the cause, and see if the foundation is sufficient to justify your murmurings against the extension of your existence.

Q. Is it not natural for me to feel unhappy, when my husband and children are in Spirit-life, and I am alone? A. Then it is natural for you to feel ungrateful to your heavenly Father.

#### [Spirit of Eliza.]

Q. Will I not be happier in Spirit-life? A. If you continue as you say, you must carry the cloud with you into Spirit-life, and you may or may not follow the cloud.

#### [Stranger Spirit.]

Q. Do Spirits gratify their animal appetites through those in the flesh? A. When the Spirit is still in possession of animal appetites from morbid habits, the desire for their gratification is not dormant, and the crude or earth-bound victim will avail itself of every opportunity of its gratification.

Q. How do they receive satisfaction from it? A. The same satisfaction that the drunkard gets in his vice of excesses.

Q. Have you any of those morbid habits? A. I was so fortunate as to contract no abiding habits of the character in mind.

Q. Were you fully ripe when you left? A. I am in, the earth-school, seeking the light that comes through those I have left in the flesh.

Q. Do you receive benefit from me? A. Have you not been told, again and again, that the benefit is reciprocal?

Q. You seem impatient. A. I have patience, but I wish to assist your habits of repetition.

Q. I ask the questions, how do you reap the benefit? A. If I wish to get information of which you are in possession, I do not have to put the question, but seize it as it is involved in the brain.

Q. Will you tell me your name? A. No; if I am of the great in name, you would receive my communications without examination; and if I am of the humble, you would reject without examination.

#### [Spirit of Capt. O.]

Q. Do Spirits return to earth to repair an injury committed there? A. The Spirit, when he has wronged his fellow, when he becomes conscious of the injury, will endeavor to repair the wrong, if it be for his own sake only.

#### [Spirit of Mrs. R.]

Q. Was it necessary; or do you feel happier for having returned to thank Elizabeth for her kindness to you? A. I do not see how

thanks can repair an injury. The better way would be to do some kind of good which would right the wrong.

#### [Spirit of ———]

Q. Why does Tom know as much as he does? A. He is well where he is, and in his proper sphere of life, and in harmony with the system of nature; there is nothing out of his place.

Dr. Gray said: He had no comments to make upon the statements he had presented, except that they seemed to him repugnant to each other. It is to be remembered, all modes of communicating yet known to us are subject to interpretation.

Mr. Leach desired to add the conclusion drawn from his experience as to the moral and social conditions of Spirits, which is, that, allowing for the necessary modification incident to the change wrought by death, their inclinations and habits are precisely the same as in this life. He once had a trance-medium at his house, through whom, after receiving much sound advice, and many moral admonitions, the Spirit requested him to give the medium a glass of wine, alleging as a reason, that his (the medium's) physical condition required it. He asked the Spirit if the result for that juicy product of our earthly hill-sides remained with him? He replied that it did. He then inquired as to how it could be gratified; and was told that it was enjoyed through the medium; that is to say, when the medium is in the *Leach*, the Spirit becomes just by induction.

A German gentleman regretted that the believers in what they were pleased to call Spiritualism were not more familiar with the science of Mesmerism, of which he had been a professor for many years; which science, as he thought, would explain the phenomena usually ascribed to Spirits. He wished, however, to apologize for some remarks of his before the Conference on a former occasion. He finds Spiritualists more honest and intelligent than he had supposed. He had been trying very hard to get into their heaven of spiritual assurance, but had failed, though he had met with one fact which was rather curious, but which, he thinks, he can reconcile with Mesmerism. He had been advised by a prominent Spiritualist to visit Miss Mills; but on inquiry of Mrs. Hussey as to the character of the reputed manifestations received through her he found he had been familiar with the phenomenon of music produced upon guitars without the instrumentality of mortal fingers, and as that sort of evidence had failed to have the slightest effect upon his mind, he had respectfully declined the interview, though he still kept on trying to be a Spiritualist.

Dr. HALLOCK said: During this investigation, he had been often cheerfully reminded of the exploits of the renowned Balaam, who, as we are told by the sacred historian, at the cogent solicitation of the belligerent and beleaguered Balak undertook, with the help of twenty-one bullocks and a like number of rams, to do the right neighborly act of cursing, for the especial behoof of that doughty, though dolorous monarch. Three times, as we are credibly informed, did Balaam, the son of Beor, do his endeavor to exercise the Pope's prerogative; three impromptu platforms to damn from were plausibly and successively constructed by the zealous Balak; the seven bulls and seven rams were duly present, when, in spite of bullock, ram and regal reward, from each separate and particular altar, out of the mouth of the astounded prophet there went forth a blessing, and the discomfited aspirant after lucer and honor returned to his people with an empty pocket, a crushed foot, and, as it may be presumed, with a very active and well-conditioned flea in his ear. There is this difference between that ancient experiment and certain similar efforts in our own times, to wit: That whereas Balaam and his royal colleague tried but three times for a curse upon certain strangers passing that way on their journey from beyond the Red Sea, in each case ending their religious exercises by exclaiming: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" and then quietly gave up the job in despair; our experience is, that not three times only, but thirty times, yea! every time a modern Balak and his Balaam essay to fix the curse of a bad character upon strangers from beyond Jordan, they have performed for them the ministrations of blessing. Even our learned friend from the other side of the Atlantic, who but a few weeks past signified his intention to sprinkle ashes upon his denuded caput, and freeze the religious world with a proclamation of his atheism and utter "suspense of faith," should Spiritualism prove itself true, comes back to us on this blessed occasion—to us *us mortals* here in Conference assembled—with the genial benediction that we are not the knaves and fools he once took us for, and that he has kindly consented God should live, though Ben Franklin should rnp.

This practice of cursing strangers has been abundantly tried; and, as intimated, in all the cases presented here, or by him observed elsewhere, invariably with the opposite result. It has been faithfully tried in Boston, tried in Buffalo, and last, but not least, as we learn here to-night, tried in Philadelphia. But mark what comes of cursing the wretched but happy "Tom," so piously and scientifically damned from the Philadelphia platform—"He is well where he is, and in his proper sphere of life, and in harmony with the system of nature. There is nothing out of his place."

Not to tax history and experience further, it would seem to him, in the light of the illustrious example cited from Holy Writ and confirmed by modern instances innumerable, that

efforts undertaken at the expense of other people's good names, and in behalf of that hereditary potentate Tradition—who rules with a rod of iron throughout the "Mosaic" of theological thought and popular anthropology—efforts to stigmatize character by imputing sinister designs and a low degree of morals to people whose moral and religious status we may never have known, and which we can only know by what they do, and whose sacred right to our good opinion we trample upon when our condemnation rests only upon what is said of them, or in their name—efforts to blacken every man, woman or unappreciated "Tom" as an uncleaned "filth" into a devil, or, in popular phrase, to put him in that robe of social tar and feathers, designated as general sinners, "unrepentant Spirit" (a sort of "Reclan," thought to be quite good enough for strangers from the thither shore of the Dead Sea who intrude themselves upon our "sacred circles"), might, from honest, be profitably dispensed with. He would recommend instead, that the seer's telescope and the disciple's zeal be turned to a more careful inspection and a more thorough draining, scrubbing and clearing of the "home farm" of mental science, so long rendered unproductive of all save brambles and prickly pears, by reason of the underlying hard-pan of religious creeds, and the prevailing fog bank of traditional superstitions enveloping them. This change of penance, he thinks, would at least save beef and mutton.

Dr. GRAY requested that any one who had a fact or facts, showing evil or malice on the part of Spirits, would give the world the benefit of their observation.

Mrs. HUSSEY stated the fact of having seen a guitar played upon in broad daylight by an unseen performer.

Dr. GRAY asked if she had ever witnessed a manifestation from Spirits which evinced a desire to injure?

Mrs. HUSSEY replied that, if repeated alone upon the face—slaps which, if performed by a mortal, would have given her a black eye, and bruised the cheek black and blue, she had. She had been very skeptical on the subject of Spiritualism; and while inflamed with a reputed medium, had desired a test, or some evidence of what was claimed as spiritual, outside of any power exerted by the medium, and for this purpose requested to be slapped on the face, which was accordingly done as described. At the time, she thought her conversion to Spiritualism had cost her a black eye.

Dr. HALLOCK asked if she had a black eye in the morning?

Mrs. HUSSEY: No. Mr. BENNING knew of a gentleman who had his big toe cut by a razor—the owner of that ensanguined pedal member requesting that it might be done. The martyr still lives.

Dr. GRAY said: If there be no spiritual fact showing a malicious purpose, known to any one, he begged a statement of it; if there be none within the experience of any present, he would be glad to have the negative facts stated. We have asked from week to week, as indeed we have asked from year to year, for a single fact of evil from the other life; and we have asked in vain. Now let us inquire what are the negative facts; that is to say, facts showing goodness of purpose, or ends of use, exemplified by Spirits in their intercourse with us.

Mr. KILLGROD said he had been familiar with Spiritualism from the days of the Stratford phenomena; had, as is well known, a medium in his own family. Was a witness of the Stratford manifestations. There was evidence of great power, but no evil, though Dr. Phelps believed in evil Spirits. Since this question has been before the Conference, he has reviewed both his memory and memoranda, but can find no fact therein or thereon, fairly showing an evil purpose. Facts which looked at first in that direction, were subsequently proved to be not so. He has never met with any fact such as the affirmative of this question demands.

Mr. W. P. CULKS: In 1826, his father's house (in this city) was stoned from top to bottom. All the windows were broken. No one could tell whence the stones came. "Old Hayes" was completely unphased. He became quite nervous, not to say frightened at last; and had accepted the theory at the time, that, while the corporation undoubtedly furnished the projectiles (seeing that they looked like paving stones and emitted no sulphur), the old Devil himself projected them. From known facts, not necessary here to mention, connected with his experience as a Spiritualist, he is satisfied that it was nothing more and nothing less than a spiritual manifestation.

Dr. HALLOCK asked if any person was injured?

Mr. CULKS said he was about to state that there seemed to be care not to hurt any one. A little girl was leaning out of a window when it was broken by a stone, but she was not touched. And though the stones thrown would often fall very near to different members of the family, nothing was injured but the windows.

Mr. CONNOR said he had heard a voice say, through a trumpet, in a dark circle of the Davenport boys, "Davenport, are you going to do what I told you to?" Mr. Davenport said, No. Then the voice said, "By God, I will make you do it!" and immediately, as Mr. D. was leaving the room, the trumpet was thrown at him with a force sufficient to have broken his leg if it had hit him. It did not hit him.

Adjourned, H. T. HALLOCK.

his own. Sometimes he is aware of each word as he writes it, but is unconscious of what is the sentence that he forms. Sometimes he is conscious of the sentence, but is not aware of its connection with what has gone before, or what is to follow. Sometimes he writes in his native language; sometimes in a foreign one, unknown to him. Sometimes he writes in characters apparently unmeaning, and seemingly mere "pot books-and-hangers," like a child learning to write, and sometimes in well-formed hieroglyphics, which are interpreted and understood. Sometimes the distinctive handwriting of the medium is preserved throughout; at other times, through the same medium, a different handwriting is carefully preserved for each Spirit communing; and sometimes the handwriting of the communing Spirit, which distinguished him in life, is closely imitated.

II. *As to Speaking Mediumship:* Here, too, there is great variety in the manifestation, and it is only of general features that I can speak.

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I have known the mediums, when speaking, to have all consciousness suspended, so as not to see any object, or to hear any sound, or to feel any wound of the flesh. So I have seen them when only one of the senses would be suspended; as, for instance, to be unable to see, though hearing and feeling were acute. I have seen them when fully conscious of all that was going on, and yet without the power of exercising any control over their own organs; and I have seen when the medium was in the full possession of consciousness and volition, and yet was uttering the thoughts of an intelligence not his own.

I deem the latter the most perfected species of mediumship—for the supremacy of one's own individuality is left unimpaired. The trance and semi-trance state is resorted to only because the medium is so undisciplined that unless his consciousness and volition are suspended, his own thoughts and will will color, interfere with, and sometimes interrupt, the manipulation. And I have observed that mediums, originally, and only in a state of trance, have gradually, as they have permitted themselves to be improved, been more and more in their normal condition when used.

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The grand aim of Spirit teaching—of all divine revelation—is to awaken in and give the human Spirit, in the physical body, the consciousness and free use of its own unfolding powers. The human Spirit must, after all external aids and assistance—owe its best acquisitions and achievements to the free exercise of its own inherent energies and powers. Its best achievements and acquisitions must come from clear perceptions of its own nature, must be founded on its own original and essential capacities, which can not be traced to any teachings—must come from the stirrings and aspirations of its own developing and unbounded energies after new truths. The claims of Spirit-teaching upon intelligent men are not yet nearly understood. The neglect with which it is generally treated, and the low place which it still holds among the objects of human investigation, will yet be pointed out as the greatest shame and disgrace of the present age.

I should excite surprise and alarm that mankind in general can not see in moral or spiritual science, in Spirit-teaching, in Divine revelation, the noblest theme of the universe, the highest object of human thought, the best means of contributing

new truths to the increasing stock of human knowledge, and of nourishing the force of generous and benevolent purposes. Spirit-teaching does not always, however, carry irresistible evidence to those to whom it is communicated, or to those to whom it is offered. It is not always accompanied with such tangible evidence as to compel the human mind to embrace it, and which leave no room, no possibility, for doubt and incredulity. Spirit-teaching does not indeed extort assent and compel conviction. And how weak and foolish it is, to suppose that Spirit-teaching should be attended always with such strong proofs that no one could resist believing it. Where is the moral of spiritual truth which comes to the human mind with such overpowering evidence? Where is the moral and spiritual truth which some minds have not doubted and denied? If men were to acknowledge and believe no phenomena but those which compel belief, and from which no one could escape, then they must resign the foundation of all science, then they must give up and abandon the fundamental truth of the universe, the existence of God; for many have become so mentally paralyzed, blinded, and perverted, as to deny and reject this central truth.

Spirit teaching does not admit of the tangible and all-cogent proofs and demonstrations of mathematics, precisely because its province is an infinitely higher one, that of mental and moral conviction, that of the Spirits' consciousness, intuitions, and perceptions. But on this very account Spirit-teaching demands an entire freedom of thought and judgment, the most complete fairness and candor, the unsubduable love of the knowledge of truth. On this very account Spirit-teaching requires for its full reception and powerful communication a free and vigorous mind, and the most earnest and various use of the mental faculties. It is true that Spirit-teaching may, indeed, from and by the very brilliancy of its light, cause occasional inconvenience and much uneasiness to all earth-born theology—to all the crude, contradictory, and irreconcilable statements of human-made creeds, to all deficient philosophy. Still it is to Spirit-teaching that men must look for complete deliverance and protection from one of the greatest evils, from one of the deepest calamities which afflict multitudes of mankind in the physical state; the inability to perceive and believe in the actual disbelief of truth itself, which inability proceeds from the paralysis of the Spirits' consciousness—from the diseased and delirious state of its intuitions and perceptions.

Spirit-teaching clearly demonstrates that there is a beautiful harmony existing between all human interests—between man's physical, intellectual, moral and spiritual interests; and that it is by giving them a wise proportionate attention that they all can be successfully secured. Man must not, therefore, confine his attention exclusively either to his physical or spiritual interests. The object of these remarks is to correct the disproportioned attention given, almost everywhere, to physical good—is to remove the erroneous views which make the accumulation of wealth the chief business of life, and the acquisition of physical comforts and gratifications the supreme good. Man was formed to act on matter, to triumph over it, to subject it to his various purposes; and the human mind undergoes progressive development by expressing itself in the beautiful designs and executions of the useful and ornamental arts—by expressing itself in various material structures, fabrics, and forms; while moderate labor is healthful and invigorating to the body, and gives a sweet relish, a suitable zest to repose, and to all the blessings of physical life. The teaching of our elder brethren in the progressed Spirit state of being, raises up our minds by the exhibition, gives us a hopeful respite from the depressing cares of physical life, and awakens in us the consciousness of our affinity with all that is pure, divine, and noble. It, in short, spiritualizes our nature, improves our best faculties, refines our best affections, and enables us to delight in the beauties and sublimities of the outward universe; while it binds us with new ties to universal being.

BELFAST, IRELAND.

JOHN SCOTT.

### Temperature of the Earth.

The opinion that the interior of the earth is a mass of flame, is founded chiefly on the existence of hot springs and volcanoes, and the fact that below fifty feet from the surface the temperature increases about one degree for every fifty-five feet of descent. Says a writer:

"The water must be wholly converted into steam at a depth of two miles; must melt at a depth of less than fifty miles, the very rock, which must be in a state of fusion, or like flowing lava. The solid crust of the earth, by this calculation, is only the one hundred and sixtieth part of its diameter, and bears about the same relation thereto as the shell of an egg bears to its bulk!"

### SPIRITUAL LYCEUM AND CONFERENCE.

Held every Tuesday Even'g, in Clinton Hall, Eighth St., near 4th St.

SEVENTY-THIRD SESSION.

QUESTION: The influence of rum, tobacco, etc., on the whole life, continued.

Dr. GRAY read the following contribution from an anonymous correspondent:

November 11, 1859.

DR. GRAY: Sir—Having attended the Conference on three occasions, and feeling interested in the subject under debate, I incline to a few communications which seem to have some bearing on that subject, and I purpose to favor the opinion that Spirits do return to earth for the purpose of gratifying any morbid appetites they may have been in possession of at the time of their passage from earth. Of their truthfulness there can be no doubt, if the intelligence is what it claims to be. They were received through raps, at a circle composed of two, the medium and myself; the questions were given by me, and the answers written down at the time; we have been sitting together for more than two years, twice or oftener every week. The medium through whom they were received is a gentleman of integrity, living in Philadelphia (where I also reside, though I expect to spend the winter in New York); he does not sit in respect to name I do not give, as I have not been authorized to do so, although I think you have some knowledge and some acquaintance with him, but may not know him as a Spiritualist. If desired, I will at any time send more, as I have many on various subjects, and if necessary, my name will be given then. I have little acquaintance with the people calling themselves Spiritualists. Though a firm believer in Spirit-intercourse, my belief and knowledge I have gained through my own mediumship, and also in the manner stated. Otherwise I should have remained skeptical on the subject. Yours, J. W.

[Spirit of Dr. ———, my physician when on earth, and continues so; lived in Philadelphia.]

Q. Did you live on earth long enough to ripen? A. I lived long enough to have lived wrong in many respects.

Q. Have you a material body now? A. Not what you understand as material.

Q. I can not comprehend how you pass through our walls? A. You could if you were clear of the body.

Q. If you were on earth would you pursue the same course? A. The mode and manner of every individual is determined by the conditions by which it is surrounded. Man is but a child of conditions, cast, as it were, in the mold that the preceding generations had prepared; he came not of his own will, neither did he shape his own body nor mold his own character; he is therefore a child of circumstances.

Q. The medicine you prescribed for me was very unpleasant. A. And yet it is better than tobacco.

Q. I do not use the article? A. There are many who do, and think it good.

Q. You smoked, Dr. ———? A. I smoked too much.

Q. How does that affect you now? A. Every excess is felt through eternity.

Q. Will you explain how? A. If you deface the external man, you fix a mark upon the soul which can not be obliterated. It may grow dim by the friction of time, but will still appear as a record of the past; however lofty the position, the record must appear in its fullness.

Q. If the excess is overcome before leaving the earth, must the wound appear? A. The scar must mark the place of the wound as a monument of that which was.

Q. Do the insane always retain marks of insanity? A. The record can not be effaced, neither will it fade away; it is alike immortal, and abiding by the soul.

[From a Spirit who gave the name of Tom; had been 70 years in spirit life; lived in New York, and frequently attended our circle.]

Q. Have you no desire to rise into higher spheres? A. No; I am happy here.

Q. What was your occupation on earth? A. I was what you call in your day a loafer.

Q. Do you ever pray? A. No; we have plenty of praying Methodists here. We have Christians of all denominations.

Q. Is it light where you are? A. No; we see by the light of brighter Spirits.

Q. Why do you visit us? A. I do not know; I was sent by higher Spirits.

Q. Have you a desire for liquor? A. When others drink I enjoy it; bring the whisky.

Q. Would you not like to receive more light? A. No; my mother used to see by the light of the priest.

Q. Was she a Roman Catholic? A. She was.

Q. Do you see any Spirits present? A. No, only my five shipmates. I can't see fine Spirits.

Q. Are you blind? A. No; I can only see the light.

Q. Can you see us? A. I can only see two lights.

Q. Can you tell me why our spirit friends do not respond to our call to-night? A. Change the table; dark spirits only can communicate with this table.

Q. Can you tell me the reason why? A. It is something in the Spirit of the table—the use it has been put to.

Q. Can you tell me how I shall feel happier? A. Why don't you get married, and why don't you drink whisky?

Q. If I were to drink whisky, I should feel more unhappy when it had lost its effect? A. You must keep drinking all the time; that's what killed me. I couldn't get enough.

[From a Spirit-friend of the medium.]

Q. Why does the Spirit calling himself Tom approach us? He says it does not agree with his constitution to speak truth. A. Spirits who are confined near the earth sphere are always seeking to communicate with those on earth. I perceive no intentional evil in the simple mind who has so long crept in the dust of the earth. You were immediately relieved when your grandmother was falsely represented, and thereby received no injury; but, on the contrary, learned a useful lesson in regard to the condition of future life. You are always able to perceive the true character of the Spirit, and are not liable to deception. The only way you can gain information of your future homes is by a knowledge of the condition of the different Spirits you bring around you in your desire for Spirit intercourse.

Q. The Spirit may probably have presented himself as a problem for your consideration. I presume there are many with whom he can harmonize? A. He is one of the whole chime that goes to make up the chorus of the music of heaven.

Q. Can evil Spirits cause one in the flesh to commit suicide? A. It is possible, but not probable.

Q. Can they injure us? A. Not if you have Spirit friends near you; you will not be likely to attract evil Spirits.

Q. Are there any without Spirit friends near them? A. He must be in great poverty who has no Spirit guides.

Q. How can we assist Spirits on a low plane? A. In the same way that you can assist the low and degraded on the earth sphere, by kind words and sympathy.

Q. Do we not assist ourselves at the same time? A. Yes, if you help them on.

Q. What shall I say to Tom when he asks for whisky? A. Say whatever you think best.

Q. Shall I tell him to try to overcome that desire? A. Can you subdue hunger or thirst without gratifying the appetite for drink or food?

Q. How will he overcome it? A. By the force of natural law—to grow into a healthy condition.

Q. How can he grow into a healthy condition? A. There appears to be in the economy of nature a provision for the restoration from wounds of every character, whether mental, moral, or physical. This provision appears to be a primary device in every department.

Q. When the mental faculties are better developed, he will see the necessity of trying to subdue his appetite, will he not? A. That appears to be a sound position, to depend upon reason to deliver from mistake or lost position, as well as to guide in a legitimate course of travel.

Q. Will not our evil acts on earth at some time in future life lose their effects? A. Every act of your past and present experience must, of necessity, enter into and become a part of your future existence, as it becomes an elementary part of spirit existence; without such experience and knowledge the spirit would only exist as an *entity*; the vitality of the Spirit is the product of its incarnation.

Q. Will the murderer or those guilty of great crimes ever cease to regret the course they pursued on earth? A. He will arrive at a state when, by reviewing the past, he will perceive the necessity of all, and also discover the beauty of the design and the wisdom of the author.

[Spirit of Mrs. —.]

Q. A Spirit said she could find no rest; she could find neither heaven nor hell; why is it so? A. There are many who, while in the flesh, are always in a state of unrest, and never cease to change their place of abode, and who feel as without a home; for such there appears to be no rest. They make and support within themselves a perpetual hell, which is the chief of their possessions, which they inherit from their earth habits, and hold as their right in their spirit existence, and feel the same spirit of unrest and homesickness as in their earth condition; for such there appears to be no rest in earth or heaven.

Q. Have they not the power to change that feeling or condition? A. Every being is, in its nature, and every manifestation of that being is, the natural product and legitimate fruit of nature, in a particular form or condition: the current must flow in its own channel; there is no rebellion in the kingdom of nature; the law is immutable, and can not fail of execution in due course.

[Spirit of Carrie D.]

Q. Will I not be happier when I enter Spirit-life? A. If you have determined to keep yourself in an unhappy condition while you remain, you must come into your new estate already fixed in habits of discontent.

Q. When I pass from earth, the cause may be removed? A. I would advise that you examine the cause, and see if the foundation is sufficient to justify your murmurs against the extension of your existence.

Q. Is it not natural for me to feel unhappy, when my husband and children are in Spirit-life, and I am alone? A. Then it is natural for you to feel ungrateful to your heavenly Father.

[Spirit of Eliza.]

Q. Will I not be happier in Spirit-life? A. If you continue as you say, you must carry the cloud with you into Spirit-life, and you may or may not follow the cloud.

[Stranger Spirit.]

Q. Do Spirits gratify their animal appetites through those in the flesh? A. When the Spirit is still in possession of animal appetites from morbid habits, the desire for their gratification is not dormant, and the crude or earth-bound victim will avail itself of every opportunity of its gratification.

Q. How do they receive satisfaction from it? A. The same satisfaction that the drunkard gets in his vice of excesses.

Q. Have you any of those morbid habits? A. I was so fortunate as to contract no abiding habits of the character in mind.

Q. Were you fully ripe when you left? A. I am, in the earth-school, seeking the light that comes through those I have left in the flesh.

Q. Do you receive benefit from me? A. Have you not been told, again and again, that the benefit is reciprocal?

Q. You seem impatient. A. I have patience, but I wish to assist your habits of repetition.

Q. I ask the questions, how do you reap the benefit? A. If I wish to get information of which you are in possession, I do not have to put the question, but seize it as it is revealed in the brain.

Q. Will you tell me your name? A. No; if I am of the great in name, you would receive my communications without examination; and if I am of the humble, you would reject without examination.

[Spirit of Capt. O.]

Q. Do Spirits return to earth to repair an injury committed there? A. The Spirit, when he has wronged his fellow, when he becomes conscious of the injury, will endeavor to repair the wrong, if it be for his own sake only.

[Spirit of Mrs. R.]

Q. Was it necessary; or do you feel happier for having returned to thank Elizabeth for her kindness to you? A. I do not see how

thanks can repair an injury; the better way would be to do some kind act by which the wound might be healed.

[Spirit of Eliza.]

Q. Why does Tom linger so long near the earth? A. He is well where he is, and in his proper sphere of life, and in harmony with the system of nature; there is nothing out of its place.

Dr. Gray said: He had no comments to make upon the statements he had presented, except that they seemed to him repugnant to each other. It is to be remembered, all modes of communicating yet known to us are subject to interpolation.

Mr. Lamo desired to add the conclusion drawn from his experience as to the moral and social conditions of Spirits, which is, that, allowing for the necessary modification incident to the change wrought by death, their inclinations and habits are precisely the same as in this life. He once had a trance-medium at his house, through whom, after receiving much sound advice, and many moral admonitions, the Spirit requested him to give the medium a glass of wine, alleging as a reason, that his (the medium's) physical condition required it. He asked the Spirit if the relish for that juicy product of our earthly hill-sides remained with him? He replied that it did. He then inquired as to how it could be gratified; and was told that it was enjoyed through the medium; that is to say, when the medium imbibed the liquor, the Spirit became jolly by induction.

A German gentleman regretted that the believers in what they were pleased to call Spiritualism were not more familiar with the science of Mesmerism, of which he had been a professor for many years; which science, as he thought, would explain the phenomena usually ascribed to Spirits. He wished, however, to apologize for some remarks of his before the Conference on a former occasion. He finds Spiritualists more honest and intelligent than he had supposed. He had been trying very hard to get into their heaven of spiritual assurance, but had failed, though he had met with one fact which was rather curious, but which, he thinks, he can reconcile with Mesmerism. He had been advised by a prominent Spiritualist to visit Miss Millis; but on inquiry of Mrs. Hussey as to the character of the reputed manifestations received through her, he found he had been familiar with the phenomenon of music produced upon guitars without the instrumentality of mortal fingers, and as that sort of evidence had failed to have the slightest effect upon his mind, he had respectfully declined the interview, though he still kept on trying to be a Spiritualist.

Dr. HALLOCK said: During this investigation, he had been often cheerfully reminded of the exploits of the renowned Balaam, who, as we are told by the sacred historian, at the cogent solicitation of the belligerent and beleaguered Balak, undertook, with the help of twenty-one bullocks and a like number of rams, to do the right neighborly act of cursing, for the especial behoof of that doughty, though dolorous monarch. Three times, as we are credibly informed, did Balaam, the son of Beor, do his endeavor to exercise the Pope's prerogative; three impromptu platforms to damn from were piously and successively constructed by the zealous Balak; the seven bulls and seven rams were duly present, when, in spite of bullock, ram and regal reward, from each separate and particular altar, out of the mouth of the astounded prophet there went forth a blessing, and the discomfited aspirant after lucer and honor returned to his people with an empty pocket, a crushed foot, and, as it may be presumed, with a very active and well-conditioned flea in his ear. There is this difference between that ancient experiment and certain similar efforts in our own times, to wit: That whereas Balaam and his royal colleague tried but three times for a curse upon certain strangers passing that way on their journey from beyond the Red Sea, in each case ending their religious exercises by exclaiming: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" and then quietly gave up the job in despair; our experience is, that not three times only, but thirty times, yea! every time a modern Balak and his Balaam essay to fix the curse of a bad character upon strangers from beyond Jordan, they have performed for them the ministration of blessing. Even our learned friend from the other side of the Atlantic, who but a few weeks past signified his intention to sprinkle ashes upon his denuded caput, and freeze the religious world with a proclamation of his atheism and utter "suspense of faith," should Spiritualism prove itself true, comes back to us on this blessed occasion—to us mortals here in Conference assembled—with the genial benediction that we are not the knaves and fools he once took us for, and that he has kindly consented God should live, though Ben Franklin should rap.

This practice of cursing strangers has been abundantly tried; and, as intimated, in all the cases presented here, or by him observed elsewhere, invariably with the opposite result. It has been faithfully tried in Boston, tried in Buffalo; and last, but not least, as we learn here to-night, tried in Philadelphia. But mark what comes of cursing the wretched but happy "Tom," so piously and scientifically damned from the Philadelphia platform—"He is well where he is, and in his proper sphere of life, and in harmony with the system of nature. There is nothing out of its place."

Not to tax history and experience further, it would seem to him, in the light of the illustrious example cited from Holy Writ and confirmed by modern instances innumerable, that

efforts undertaken at the expense of other people's good name, and in behalf of that hereditary potentate—Tradition—who rules with a rod of iron throughout the "Moab" of theological thought and popular anthropology—efforts to stigmatize character by imputing sinister designs and a low degree of morals to people whose social and religious status we may never have known, and which we can only know by what they do, and whose sacred right to our good opinion we trample upon when our condemnation rests only upon what is said of them, or in their name—efforts to blacken every unknown or unappropriated "Tom" or unclaimed "Bill" into a devil; or, in popular phrase, to put him in that robe of social tar and feathers, denominated in genteel circles, "unprogressed Spirit" (a sort of "Kaglan," thought to be quite good enough for strangers from the thither shore of the Dead Sea who intrude themselves upon our "sacred circles"), might, from henceforth, be profitably dispensed with. He would recommend instead, that the seer's telescope and the disciple's zeal be turned to a more careful inspection and a more thorough draining, subsiding and clearing of the "home farm" of mental science, so long rendered unproductive of all save brambles and prickly pears, by reason of the underlying hard-pan of religious creeds, and the overlying fog-bank of traditional superstitions concerning them. This change of pursuits, he thinks, would at least save beef and mutton.

Dr. GRAY requested that any one who had a fact or facts, showing evil or malice on the part of Spirits, would give the world the benefit of their observation.

Mrs. HUSSEY stated the fact of having seen a guitar played upon in broad daylight by an unseen performer.

Dr. GRAY asked if she had ever witnessed a manifestation from Spirits which evinced a desire to injure?

Mrs. HUSSEY replied that, if repeated slaps upon the face—slaps which, if performed by a mortal, would have given her a black eye, and bruised the cheek black and blue, she had. She had been very skeptical on the subject of Spiritualism; and while infixed with a reputed medium, had desired a test, or some evidence of what was claimed as spiritual, outside of any power exerted by the medium, and for this purpose requested to be slapped on the face, which was accordingly done as described. At the time, she thought her conversion to Spiritualism had cost her a black eye.

Dr. HALLOCK asked if she had a black eye in the morning? Mrs. HUSSEY: No.

Mr. BENNING knew of a gentleman who had his big toe cut by a razor—the owner of that ensanguined pedal member requesting that it might be done. The martyr still lives.

Dr. GRAY said: If there be one spiritual fact showing a malicious purpose, known to any one, he begged a statement of it; if there be none within the experience of any present, he would be glad to have the negative facts stated. We have asked from week to week, as indeed we have asked from year to year, for a single fact of evil from the other life; and we have asked in vain. Now let us inquire what are the negative facts; that is to say, facts showing goodness of purpose, or ends of use, exemplified by Spirits in their intercourse with us.

Mr. KELLOGG said he had been familiar with Spiritualism from the date of the Stratford phenomena; had, as is well known, a medium in his own family. Was a witness of the Stratford manifestations. There was evidence of great power, but no evil, though Dr. Phelps believed in evil Spirits. Since this question has been before the Conference, he has reviewed both his memory and memoranda, but can find no fact therein or thereon, fairly showing an evil purpose. Facts which looked at first in that direction, were subsequently proved to be not so. He has never met with any fact such as the affirmative of this question demands.

Mr. W. P. COLES: In 1826, his father's house (in this city) was stoned from top to bottom. All the windows were broken. No one could tell whence the stones came. "Old Hayes" was completely nonplussed. He became quite nervous, not to say frightened at last; and had accepted the theory at the time, that, while the corporation undoubtedly furnished the projectiles (seeing that they looked like paving stones and emitted no sulphur), the old Devil himself projected them. From known facts, not necessary here to mention, connected with his experience as a Spiritualist, he is satisfied that it was nothing more and nothing less than a spiritual manifestation.

Dr. HALLOCK asked if any person was injured?

Mr. COLES said he was about to state that there seemed to be care not to hurt any one. A little girl was leaning out of a window when it was broken by a stone, but she was not touched; and though the stones thrown would often fall very near to different members of the family, nothing was injured but the windows.

Mr. CONNOR said he had heard a voice say, through a trumpet, in a dark circle of the Davenport boys, "Davenport, are you going to do what I told you to?" Mr. Davenport said, No. Then the voice said, "By God, I will make you do it!" and immediately, as Mr. D. was leaving the room, the trumpet was thrown at him with a force sufficient to have broken his leg if it had hit him. It did not hit him.

Adjourned, R. T. HALLOCK.



## SERMON BY REV. H. P. CROZIER.

PREACHED IN THE UNIVERSALIST CHURCH AT HUNTINGTON, N. Y.

## THE INNER LIGHT.

\* But the light of the spirit is a light which is a light within.

I Cor. 12 ?

God's universal revelation of himself to the soul of man, would seem a natural doctrine inferential from his paternity and man's sonship; were there no outward facts and inward experiences to verify its truth. In the absence of these outward manifestations and inward experiences, there would ripen an intense longing, an ardent expectation of an event so natural as his manifestation in some palpable or spiritual method.

The intelligent and moral universe once existed only in the thought of the Deity, and it is difficult to conceive of a motive for translating the thought into the fact of creation, which motive should leave out of mind the idea of communion, of spiritual fellowship and delight. It would be as unreasonable to create the race of man with social instincts, and withhold language as the symbol of the fire of the heart, and the inspiration of the soul, as to create the race with spiritual aspiration, and come forth with no spiritual touch or impartation to meet the organic want of a nature alive with awe, and reverence, and kindling worship. The middle wall of partition which the Jewish nationality and ritualism built up, has run through all mediæval and modern theological thought, and to this day there is scarcely a body of Christians who have any faith in the doctrine of God's universal revelation of himself to the soul of man—a doctrine abundantly taught in the Scriptures, and confirmed by an amount of Pagan tradition and testimony as refreshing as convincing. The theology of the Middle Ages has cast so dark and terrible a shadow over our faith, and so walked in the sacred from the profane, that it is with difficulty you can persuade even thinking minds, that for fifteen hundred years the God of this universe was not the God of a clique—of a single nationality—of the Hebrew nation, by especial covenant, and that all the rest of the race were sweltering in midnight darkness, illusion, and unbelief, with no illuminating rays of light but what shone out of the torch of inspiration kindled in Judea, and held by Hebrew seers and prophets alone—an intellectual conception vastly more discreditable to God, and to the very genius of divine revelation, than it is derogatory to the human mind! If the whole race sprang from a single pair, and were involved in a common ruin by the sin of Adam and Eve, it is difficult to see by what principle of universal good will a mere fraction of the race are chosen as the only medium of divine truth. If the race had in its way of mankind an Adamic creation, is it not equally difficult to see how impartial goodness could have selected a single nationality for the reception and transmission of truth to the whole world? And that nationality one of the most bigoted, austere, and self-conceited among all the branches of the human nationalities?

Damaging as it may be to our preconceived theories of inspiration and revelation, we shall find, upon a thorough examination, that divine light and love have not been confined to the channels of our prejudice, or to any one nationality, but that they have obeyed a wider impulse, and followed a law as broad and universal as the habitation of man and the needs of the soul. The argument for this view is three-fold:

- I. From Pagan literature;
- II. From inferential evidence;
- III. From Hebrew and Christian Scriptures.

I. From Pagan literature. We shall find here full and convincing testimony of the revelation of the true knowledge of God, of the immortality of the soul, and of sanctity of life, which these truths alone inspire.

Of the knowledge of one God, Orpheus, one thousand and two hundred years before Christ's time, says, "His hand reaches to the end of the sea, his right hand is everywhere, and the earth is under his feet. He is only one, begot of himself, and of him alone are all things begot; and God is the first and the last." Here the divine Omnipotence, Omnipresence, and Eternity, are stated in words that would do credit to the Hebrew Scriptures; and the limitation of the language used to set forth the conception is as free from offense as much of the language used by Moses himself.

Hesiod says, "Of all who do not die, thou art King and Lord. None can contend with thee concerning thy power." Here the personality and power of the Deity are clearly set forth.

Thales, a very ancient Greek philosopher, tells us that "there is but one God, that he is glorious for ever and ever, who knows the hearts." Being asked if a man might do ill and conceal it from God, "How," said he, "when a man that thinks it can not?" Thales was the founder of the Ionic philosophy, five hundred and sixty years before the Christian era.

Sibylla: "There is one God, who alone is infinite and without beginning." Again, "Who can see with fleshy eyes the heavenly, true, and immortal God, whose seat is in the highest heavens?" This Sibylline utterance is more than two thousand years old. The spiritual conception of God is as plain in this woman's prophetic thought as in the remarkable conversation of Christ with the woman of Samaria.

Pythagoras says that "it is man's duty to believe of the Divinity, that it is, and that it is in such manner, as to mankind, that it owe

looks them, and neglects them not. For we have need of such a government as we ought not in anything to contradict. \* \* \* God resembleth light and truth. \* \* \* There is no being nor place without God. God is one; he is not, as some conceive, out of the world, but entire within himself, as in a complete circle surveying all generations. He is the salt of all ages; the agent of his own powers, and works the principle of all things, one heavenly luminous or light, and father of all things; only wise, invisible, yet intelligible."

It would be difficult to find a more comprehensive and exhaustive statement of the Divine Nature in modern Christian philosophy, which sears throughout the universe upon wings of star-eyed science, but tires you with mathematical precision, and vacates the universe of God in its overshadowing prominence of second causes.

Heraclitus, being impeached as an enemy of idolatry, exclaims in self-defense, "Where is God? Shut up in temples, O pious men! Who placed God in the dark? You ignorant people! know you not that God is not made with hands?"

Anaxagoras, esteemed noble by birth, but more noble for his knowledge and virtue, who was master to Socrates, says, "That God is an infinite, self-moving mind—that this divine infinite mind is the cause of all things."

Socrates says, "God is one, perfect in himself, giving the being and well-being of every creature."

Plato, the scholar of Socrates, whom the Greeks surnamed Divine from his heavenly life, says, "God is first, eternal, ineffable, perfect in himself; that is, needing none, and ever perfect; that is, absolute in all times, and every way perfect; that is, absolute in every part, divinity, truth, harmony, good. He is said to be good, because he bestows his benefits upon all according to their several capacities, and so is the cause of all good. He is said to be truth, because he is the principle of all truth, as the sun is of light."

Lyricus Menalipides, praying, saith, "Hear me, O Father, thou wonder of men, who always governest the living soul." How much would this simple, spiritual, devout prayer—simple from its brevity, spiritual from its apprehension of the fatherhood of God, devout from its utter lack of all beseeching and teasing of the Deity—how much would it suffer in comparison with most of modern prayer, public and private!

Zeno, who flourished three hundred years before Christ, says, "That God is an immortal being, rational, perfect, or intellectual, in beatitudes void of all evil, provident over the world and things in the world, not of human form, maker of all, as it were Father of all."

Antipater, a serious and acute Stoic, says, "We understand that which we call God, to be a Spirit full of intelligence or wisdom, a living Nature or divine substance, blessed and incorruptible, doing good to mankind, present through the whole world." It may be asked, with all this knowledge of the one true and everliving God, why were the Pagan nations sunk in idolatry? Why was it possible for mythologies like the Greek and Roman, certainly vulgar enough, and far below any spiritual comprehension, able to perpetuate their hold upon the mind of the people from age to age?

This can be answered by asking another question: Why, with Moses' and Aaron's knowledge of the unity of God, did the Hebrews fall into gross idolatry at the very base of the mountain where the law was given, and with the counsel of the brother of Moses, worship a golden calf? Why, through the reign of Rehoboam, Josiah, Amaziah, Abaz, and Manasseh, were they debased with the vilest idolatry, at times passing their own children through the fire in their devil-worship? Why, so debased, that they were incapable either of self-government or theocratic rule, and were the constant victims of adventurers and barbarians, whose only right to royalty was usurpation, rapine, and blood?

Hebrew history certainly parallels Pagan in its debasement; and the gap between the national morality and the monotheism of Moses is as wide as between the knowledge of wise and pious sages and philosophers and the mythologies of the masses of Pagans. One history parallels the other; but parallels do not solve great social and religious problems; and the nearest solution is the admission that the race of man commenced in infancy and barbarism, and that its growth through the different stages of polytheism was as natural and inevitable as man's passage through infancy and youth to the gateway of manhood. And this progress has been the result of God's constant inspiration in the soul—"never leaving himself without a witness"—without which divine influence and human aspiration to celestial life and virtue, man is only an intellectual animal. Childhood, with its innocence and trust, is our garden of Eden, where, with the car of the soul, we hear the voice of the Lord. Peace, pleasure, gain, ambition, worldliness, "the pride of life," these are the serpents that charm us out of our garden, into the cold, dreary by-places of life, where our best strength is spent, and weary and exhausted we faint by the way. The endless round of self-seeking, and self-serving, is our "forty years wandering in the wilderness." The alternations of day and night, hope and despair, joy and sorrow, health and sickness, prosperity and adversity, life and death, all the shifting incidents and scenery of our transitional state, as the misadventure-struck shuttle, plays backward and forward through the loom of our experience, driven by inward impulse and outward solicitation, these are the constant interventions, the flash of miracles, calling us upward to God.

Our final rest we reach not here, and eternity is all the more ours, fringed with the shadows through which we have passed and overcome.

Forever forward, and never backward, is the Eden of our dawn and aspiration, and no garden tended by Adam and Eve in their conscious innocence ever blossomed with such paradisaic fruit as the whole world gives promise of, seen from a spiritual standpoint, where the soul, thrilled with a perfect self-consciousness, gazes with awe and joy at the prophetic vision of the human race, unfolding in the creative thought of God!

Pagan literature is full of assurance as to the doctrine of immortality. Pythagoras saith, "The soul is immortal; again, it is inseparable, it never dieth. \* \* \* But when a man who has lived justly, his soul ascendeth to the pure heaven, and lives in the harmony with the blessed."

Heraclitus said, "If my body be overpressed, it must descend to the destined place; nevertheless, my soul shall not descend, but long a thing immortal, shall fly up on high to heaven."

Socrates said, "The body being compounded, is dissolved by death. The soul being simple, passeth into another life incapable of corruption." When condemned to die for his virtue in a vicious and material age, he said, "Did I not believe I should go to the just God, to men better than any living, I were inexcusable for continuing death." To his friend Crito, who attended him in his death, "Say not that Socrates is carried to the grave, or laid under ground; for such a mistake were a wrong to my soul. \* \* \* Yet I say unto God, and will, that my passage hence may be happy, which I beseech him to grant." "This," said Plato, "was the end of the best life, and most just of men, a story which Cicero professes he never read without tears."

The Pythagorean distich,

"The soul, when death, comes round the human frame,  
Is like the seed, and never dies again."

is certainly full of hope and assurance of immortality.

Pagan literature confirms what philosophy would infer, that seers, sages, heroes, philosophers, who attained to the knowledge of the one true and everliving God and of the immortality of the soul, were men of pure and noble lives—men who mastered their passions and appetites now, and lived in the reason, the intellect and the soul—men who believed in virtue, and practiced virtue for its own blessed reward. Xenocrates was so revered for his integrity at Athens that in a high matter of evidence the judges would not allow him to be sworn, as his simple word was to be preferred before the oath of other men.

Zeno says, "A wicked man is an atheist"; the best definition of atheism that can be given, since it is our conduct that denies the existence of God, not our speech. "A wise man," he says, "is religious, he is humble; he only is a priest; he only is a prophet." When is his definition of wisdom, you see included both humility and religion, how much better is his idea of the priestly and prophetic office than the Church idea of succession, which affirms divineunction in a certain line of descent, irrespective of character; an union affirmed to co-exist with the Jesuitism of Priests, and the abominations of Popes!

Plato says: "To be like God, is to be holy, just and wise; which is the end of man's being born, and should be of his studying philosophy—that virtue and honesty are all one."

Pythagoras very truly says: "The discourse of that philosopher is vain, by which no passion of a man is healed." If modern preaching were brought to this sensible test, we should have less sentimental preaching, and more earnest, moral and spiritual inculcation—less swearing about fine sermons, and more praying for two sermons! Again, he says: "The whole of life consists in this—that man follow God; and this is the end of right philosophy. It is better to die than to cloud the soul by intemperance or passion."

Socrates says: "The best way of worshipping God, is to do what he commands. Our prayers ought to be for blessing in general to God knows best what is good for us." When we read such utterances as these, and think of their import, and know that they came from great and earnest men, whose character gave them the right to speak with authority, we forget that we are treading the soil of ancient Paganism, and seem lifted to the Christian stand-point of truth, if not to the hill-tops and valleys of Judea, where once walked God's dearest and truest Son—whose beatitudes robe the soul in immortal garments, and whose life and truth are encircling the globe with us light and love of heaven! We are certain that the illuminating rays of goodness, virtue and immortality, in both cases, sprang from the same and only one uncreated Sun; and that in no nationality, in so open soul, has God left himself without a witness! That as the sun speeds his light and power to Uranus and Jupiter, at the same time enlightening and vivifying our earth and moon, and the little starlets that lie between us and him—illuminating all and blessing all—so God's Spirit has not been confined to the grand old Hebrew prophets, nor to the apostles of Christianity, nor to the "only begotten of the Father, full of grace and truth," but has taken the circuit of moral and spiritual being; and in its impartiality and diffusive beneficence, is but faintly imaged by the constant, impartial and omnipresent forces of the material universe.

2. From inferential testimony, we strengthen and perfect the argument in favor of the universality of Revelation and Inspiration.

From the progress of Christianity in the Roman Empire. Is it not a very remarkable fact that Christianity itself to no quicker root and more genial soil in Paganism, than in ancient Judaism? In three centuries Christianity conquered the Roman Empire, the greatest on which the sun ever shone! For eighteen centuries it has battered the walls of Judaism in vain. "Christ came to his own, and his own received him not." Those who were the chosen people for fifteen hundred years—from Moses' time to Christ; in whose very line of descent the Saviour came; who were prepared by a prophetic and ritual dispensation for his coming—knew him not, and received him not, when he came! Christ is turned out of his own line of descent, and thrown upon the Pagan mind and world for the success of his religion! Paul, in all his missionary campaigns, through an eventful and unparalleled life, finds the Pagan world more ready to welcome Christianity than the Jewish world! When at Antioch he preached his great sermon showing the Jew and Gentile that Christ was the Messiah, and that his kingdom and its blessings were spiritual and for all, the Jews were filled with envy, and spake against him, contradicting and blaspheming. Paul replies: "Seeing ye put the word of God from you, and count yourselves unworthy of everlasting life, so we turn to the Gentiles!" Through Asia Minor, Syria, Pisidia, Illyria, Greece, Cesarea, Macedonia, Lydia, Galatia, Cappadocia, and finally to Rome, he traveled and preached; and gathered converts from the Gentile world, affirming that blindness in part had happened unto Israel until the times of the Gentiles were fulfilled. What abundant room is there in this historic fact, for the inference of a spiritual Providence over the Pagan world, absolutely more favorable to the development and spread of Christianity than Judaism, with all its heraldry of the supernatural! Had the Pagan world been sunk in moral and spiritual darkness, as is so often affirmed, how happens it that Christianity is so readily accepted? Is ours a religion that is suited to a dark, ignorant and rudimentary people? Is its main appeal to the senses and the credulity, or to the soul and the highest and purest province of faith? Nothing so fully explains the fact of the wonderful progress of Christianity in the Roman Empire during the *Evangelical Era*, as the silent spiritual providence of God preparing the way for its reception. Alas this, and you are surrounded with difficulties; for the denial is the affirmation either that Paganism, as an outward ministrations or mythologic form of religion, was a better discipline for the soul than Judaism—or, that the Pagan world was not so bound up with national conceits as the Jewish; or, these being denied, that Christianity appeals to the lowest levels of human society, instead of rising to the highest! Those leaders of liberal Christianity who have taken the back track toward a ritual and Judaistic expression of religion, would do well to sink into the meaning of this philosophic truth. Why did not Christianity and Judaism coalesce? Why did not Christ accept the temple, and the priesthood, and the ritual service?

Manifestly because all scenic representations of spiritual truth, are suited to a material and rudimentary age, and directly tend to lead people to trust in the symbol, and not in the Truth symbolized. Thus the priest and the Levites saw God only in the shekinah, and not at all in humanity fallen among thieves and robbers. Jesus lays the axe at the root of the tree! He proclaims the spirituality of God—the spirituality and simplicity of all true worship. His interview with the woman of Samaria dissolved temple and ritual and priesthood, and exalted Christianity into the province of the pure reason and the soul, as a simple, spiritual faith; and forever afterward all the claims of a ritual religion must crumble before its power and simplicity, as the walls of Jerusalem crumbled before the advance of Titus and his Roman legions! Christ is greater than the temple—the soul is master of the ceremonial!

The same inferential argument can be drawn from the subsequent, and the present triumph of Christianity in the world. The Jews, to this day, do not accept Christ. We are of the Pagan stock, not the Jewish. The barbarians that came down from the North, overrunning and severing the Roman Empire, and scattering its compact civilization to fragmentary powers over Europe and Asia, have poured their blood with that of the Roman and the Greek, through every artery of modern Christian life; and Christianity still follows the wake of Gentile civilization, not Jewish!

What does this teach us but this fact—and that, too, with the logic of history—that God's providence over the soul of man, is more conducive to the spread of Christianity than his special providence of the Jewish nationality? Specialties in providence, hardly the favorites into bigotry and conceit; and these of necessity cripple the mind narrow the intellect, and overturn the very basis of a progressive civilization! The universal tide of history sweeps around and blots all the monuments of a nationality and a religion so compressed. Temple and priesthood and nation alike perish from the living records of men, as a moving power in the world; and Christianity lives as it flies from all limitation, and incorporates itself in the universal conscience, the universal reason, the universal soul; and making room for the intellectual progress of mankind—for the *Empire of Ideas*—it is immortal upon the earth; because its morality is perfect, and its law spiritual life in harmony with the normal and absolute relations of

every individual soul—with the One Eternal, and absolute in truth and goodness. No type of church life, narrowing down this broad basis of truth to pointed technicalities, exclusive statements, or ritualistic movements, can serve more than a temporary purpose. No dogmatic unity can be more than a temporary unity. The basis of the True Church, and so the ground of unity for true Christians, is the universal revelation of God in the universal soul of man.

III. The third line of argument for this view, is from the Scriptures themselves.

"For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Paul here teaches that God has written his law upon the heart of the Gentile world—that the Gentile conscience approves that law—and that the Gentile intellect is busied with thoughts of justification or condemnation, as consciences testify to their fulfilling or breaking the law. The Gentile world embraced all the nations of the earth except the Hebrew, in the Apostolic classification.

When upon Mars Hill, in the Court of the Areopagus, he preached the "unknown God" to the idolatrous Athenians, he quoted from the Pagan poets to the intent that "we are the offspring of God," and made a fitting application, as "we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device, seeing that He is Lord of heaven and earth, giving to all life and breath, and all things; neither as he worshipped with men's hands, as though he had need of anything; for in him we live, and move, and have our being." That grandest discourse of the Apostle Paul, is but the elaboration of the thought of the Pagan poets, that "we are the offspring of God," and the whole aim of the sermon was to elevate their worship to the ideal of their own poets.

In the text, the doctrine of universal enlightenment is clearly taught: "But the manifestation of the Spirit is given to every man to profit withal."

I Micah, 6:8, "He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God!" The requirements of justice, and love and mercy, as the divine duty of men, are plainly set forth as a distinct revelation to our universal humanity.

Again, it is argued by the Apostle to the Gentiles, that they are without excuse for their sin and idolatry, because the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." So that universal nature preaches a Universal Revelation to the soul of man!

And what is the New Testament doctrine of the Holy Spirit, but the repeated affirmation of the presence of the living God in the universal soul of man—the Divine Life and illumination in all men? This most vital doctrine of religion has been hardened and crystallized into a dogma of the Trinity—making the Holy Spirit a vague and incomprehensible person, forever proceeding from the Father and the Son; and yet both Father and Son, as though a ray of light, streaming from the natural sun, were the sun itself, and not an emanation! And when the greatest living genius in the Orthodox Church, struggling to get away from this absurdity, defines his idea of God, he commits a greater absurdity, by reducing the all-vital energy of God's Holy Spirit to "a tenuous and invisible film of thought," which is his third of the Trinity!

How unlike "a tenuous and invisible film of thought," or an "eternally-proceeding and never-proceeded essence," Christ's doctrine of the Holy Spirit is, we have only to look at the surface of his words to see! "And when he is come, he will reprove the world of sin, of righteousness, and of judgment." "Howbeit when he, the Spirit of Truth is come, he will guide you into all truth." The guide to all truth, the illuminator and re-prover of the world, is the Holy Spirit in the thought of Christ. A Spirit so perfect, so beneficent, so universally diffusive, that his presence vastly more than compensates the Church and the world for the absence of Christ; for in Christ's own words, "it was expedient that he should go away;" that this Comforter might come!

We look back to Judea as holy land, because trod by Jesus. We venerate the heavens over that land, because once vocal with the songs of angels, heralding and rejoicing at his birth; and more, as trembling and vibrating under the spoken words of Deity, "This is my beloved Son, in whom I am well pleased; hear ye him." We say within ourselves, "O, that I were there, to hear that spoken word; to look at that divine face, radiant from the soul within, touched from the Soul of All; to see the conquest of that spiritual power over the energies of disease—the palsied, the halt, the blind, the lame—to see its ultimate victory even over death, as the grave yields to its voice, conscious of slumbering life, waiting the call of the Lord of Life." And we say, "Could we see and hear these attestations, we would believe and obey!" O Spirit of the Living God! what idolatry is this? Is God dead? Have Jesus and Judea exhausted him? Does he live in a country 120 miles long? Are we orphans in his glorious but now

forsoaken world? Is not every spring-time a renewal of the miracle of creation? The rose opens its bud and expands its flower, tinted with the pencil and fragrant with the breath of Deity! The lily opens its petals white with purity, and therein God plants a dew-drop that shines like a jewel and mirrors the world! The tree feels the touch of His renewing hand, and blossoms with foliage and fruit! Universal Nature dances at the touch of God to the anthem of the gigantic seasons! Everything has its summer of love and beauty—its autumn of use and fruit. "The young lions roar, and seek their meat from God." Is man, made in the image of God, for whom this whole stupendous fabric was reared, and whom use it all serves, the only outcast in creation? The only being for whom there is no spring-time of inspiration under the gentle touch of God? The only being in creation competent to know God, not permitted to feel the inflow of the Divine Spirit? Man, called by Jesus the child of God, not permitted to come first-hand to his father's table! Man, called by the chiefest of Apostles the Temple of God, a forsaken temple, in whose "Holy of Holies" there is no shekinah!

The very antithesis of all this is true! No temple at Jerusalem ever shone with such divine splendors as the consecrated soul! No tree, not even the burning bush of Mount Horeb, nor dew-drop, nor lily, nor rose, was ever so tremulous of the Divine Life as man! O slumbering, material men, doubting this, and worshipping a historic Christ! O dead churches, doubting this, and worshipping the dead symbols of a once living faith! See you not the angel at the door of the sepulchre, saying, "He is not here, he is arisen?" Hear you not the voice of the ascended, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you?" See you not, in the burning bud, the springing grass, the waving grain, the growing fruits of the earth, the yellow tints of autumn, the symbols of the ever-living and ever-quickening God, who is not far from every one of us? See you not, in the voice of your conscience, the ideal visions of your souls, your regrets, struggles, longings, aspirations, the living symbols of God's presence within you?

This view at once lifts the Scriptures from the *tangent* in the great circle of God's Providence, where Jewish conceit and Christian credulity have placed them; restoring them as an arc in the perfect circle of God's spiritual providence over the ancient and the modern world—a circle in which life is the center, and the moral and spiritual universe the circumference! This view also overthrows all the criticisms of Positive Philosophy upon the authority of Revelation; in that it makes Revelation the most positive and universal of all truth, as having its seat in the very soul of man—its necessary source in the very existence of God! And its body or form in all nations, and all ages, and all men, is but the drapery in which the intellect must needs clothe the Spiritual Fact. Positive Philosophy can do no less than affirm man's spiritual nature! It lives in his consciousness. He aspires, he worships. He is filled with awe and mystery in his communion with immortality! The object of worship—of this awe and mystery, is as positive as the feeling inspired; and thus, face to face our positive philosophy with our religion, leaves with the *Infinite and Absolute*—the one God and Father of all, who is above all, and through all, and in us all!

#### THE LATE TEST THROUGH MRS. SWAIN.

In the TELEGRAPH of October —, we published an account of an interview, through Mrs. Swain of Buffalo, in connection with Dr. Hallowell, and Judge Smith of New Albany, Ind., with a Spirit unknown to all the parties present, who gave her name as Mrs. Farnum, or Farnham. It was afterward ascertained that a person of that name had lately died at the place which the Spirit indicated, and that all her statements of attending facts were correct. There still, however, remained a bare possibility that Mrs. Swain, the medium, might have known Mrs. Farnum in the form, and the following correspondence was to settle that point:

NEW ALBANY, IND., NOV. 10, 1859.

MR. PARTNOR: I have received the following answer from Mr. Bruce, to a letter I sent requesting him to ascertain what probabilities there were of Mrs. Swain having any knowledge of Mr. or Mrs. Farnham.

Very respectfully, etc.,

THOS. L. SWAIN.

LOCKPORT, NOV. 6, 1859.

DEAR SIR—Yours of the 20th inst. was duly received. My excuse for not answering it before is the want of an opportunity to see the parties and make the necessary inquiries in regard to their acquaintance with each other, if any. The result is, that Mr. Farnham has not exchanged a word with Mrs. Swain, nor has he ever seen her to his knowledge. I was at Buffalo last week, and took occasion to call upon Mrs. Swain, who, in answer to my inquiries, in the presence of Dr. Swain, said she had no knowledge of Mr. Farnham, or of Mrs. Farnham's death, nor had she ever heard the name mentioned before the day you were at her house.

Now, Sir, I am perfectly satisfied, for my part, that there is not the least chance or reason for the most skeptical to doubt the truthfulness of the communication; and it is one of the thousand evidences I have had that Spirits can and do come to earth, and commune with those in the form.

Yours, etc.,

N. W. BAUCS.



CHARLES PARTRIDGE.

Editor and Proprietor.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

NEW YORK, SATURDAY, NOVEMBER 26, 1859.

This paper will hereafter be issued from the publication office, Park Building, No. 37 City Hall Square, and No. 145 Nassau-street, Room 22.

## REFORMATION BY THE DIFFUSION OF KNOWLEDGE.

We have received a communication from a lady, dated St. Louis, Nov. 7, 1859, from which the following is an extract:

MR. PARTRIDGE—Dear Sir: I am directed by "Spirit Power" to ask the editors of Spiritual Papers for copies of their journals weekly, which I am requested to distribute among a certain class of my own sex, who are not visited either by minister or missionary, in a spirit of sympathy and love; but, like many in olden time, are passed by on the other side, and left to get out of the ditch as best they may.

If you can comply with my request, I will do the best conditions will allow to place all the copies where they will do good. Spirits will remunerate you, as I expect them to me, according to our labors for human elevation. Yours, in the cause of truth, etc.

MISS M. D. H.

We are most happy to comply with the request of our correspondent and of her spirit friends, and will mail to her a bundle of each issue of the SPIRITUAL TELEGRAPH AND FIRESIDE PREACHER, and some numbers of prior date, for gratuitous distribution among the neglected sisters of St. Louis; and we will do the same with any other person in any section of our country who will interest themselves to carry this gospel of immortality, consolation, reform, and progress to the poor, disconsolate, and discouraged people of our country, and especially to the discarded votaries of sin. We hope others will emulate the noble work which our fair correspondent has undertaken. We extend this offer to others who are disposed earnestly to engage elsewhere in a similar effort to comfort, enlighten, and reform people. We further propose, for every subscriber such philanthropists may obtain for this paper, that they send us the address of one of the class of persons to whom our correspondent refers, and we will send the SPIRITUAL TELEGRAPH AND FIRESIDE PREACHER gratis during the period of said subscription. If any persons feel moved to contribute, first, to defray the cost of postage; and secondly, any portion of the cost of papers thus gratuitously forwarded, they may send their contributions directed to "TELEGRAPH AND PREACHER'S Gratuitous Distribution Fund, Post-office, box 1256, New York, of which strict account will be kept, and reports made to the donors.

It is a sad fact, but too notorious to be disguised, that all mankind, in various ways, come short of the points of moral rectitude to which humanity is called; and it is a melancholy fact also, that there is an unblushing aristocracy in sinning and among sinners, which severs the relation which might help to overcome evils, and by which one might bear the burdens of another. We maintain that the moral life of every person is in exact correspondence to their knowledge of moral rectitude—that is to say, sin can not be attributed to any person except in so far as he knows that his deeds are wrong, and then only to the extent or degree of this knowledge. We mean by knowledge something more than being taught to say a thing is wrong, as a parrot may be taught to say the same words. We mean a comprehension of the why and wherefore that it is wrong, or is sin; and we mean to say further, that such comprehension is only predicable of certain degrees in spiritual progress. The cattle on our farms may be taught, through a system of discipline, that it is wrong for them to break into corn and clover-fields; but do they know the whys and wherefores of the wrong? Could you but make them fully understand that the corn and clover are essential to support their lives through the winter, would they consume it while there is plenty of feed in the pasture? This knowledge of our cattle is the kind of knowledge that most people have of the wrongs they commit. We say they know a thing is wrong—so do the cattle; but does sin and eternal damnation

attach to the cattle for their acts? Then why should it attach to men who know no more of the nature of their wrongs? Truly the Bible says, God winks at the sin of ignorance, and so does every man who has risen to the comprehension of what sin and human nature really are.

The Church method of moral restraint is a failure, and must be so in the nature of the case. It (the Church) never teaches the whys and wherefores of evil, but simply that it displeases God; and this is just what the unruly cattle know—namely, that to be in the corn or clover displeases man, and they have about the same idea of man's folly in thus arbitrarily restraining them from indulging their appetites that men get of God or the nature of sin through the teachings of the Church. Passions and appetites always have overruled, and always will overrule this kind of knowledge. It is true that the rod or the dog restrains our cattle in some degree, and so likewise do hell and the devil restrain some Christians through fear rather than through love of righteousness. This restraint is through fear of bodily suffering, and does not proceed from the knowledge and love of righteousness.

Modern Spiritualism teaches a better way, which is to do right for righteousness sake, to love truth for truth's sake, and to cease from sin for our own sake. It teaches the whys and wherefores of sin, and relies on a comprehension of its consequences for restraint. It teaches that Humanity is a unit—that men are its members, and that all humanity suffers from the wrong of one of its members, but that the member suffers most in every case; that man can not really injure the neighbor by any act or slander so much as he injures himself; that suffering is most intense in the member in whom the sore is—the sinner. Modern Spiritualism relies on the Divine order for the preservation of moral rectitude, and its restoration when lost—namely, a comprehensive knowledge of the consequences which inevitably follow sin.

The aristocracy among sinners is by no means the least of sins. Think of the idea that some claim to be better sinners than their neighbors! Such persons seek to discard those who do not sin as they do, from the respectable society of sinners. A woman can not belong to the upper crust of certain circles of the aristocratic sinners in this city, who can not seduce a dandy man to visit her at her house, and wait on her in the street and to the opera, especially when her husband is absent, but they feign to be horror-struck at the idea of other couples going to the theater, concerts, and houses of notorious, instead of private fame like their own. These are not considered respectable sinners; they do not do things in their fashionable, respectable way.

The qualifications of a "gentleman" to belong to the aristocracy of sinners are that he sports a moustache, cane, carriage, quizzing-glass, white kid gloves, and supports, or at least helps support, two or more ladies. We suspect there is not really so much difference between the aristocratic and vulgar class of sinners as many suppose. Indeed, we are much inclined to sum up the whole matter as does Paul when he says, "He that is guilty in the least is guilty of the whole," that is to say, sin is sin, and there is no better nor worse about it. If a man commits what is called a small sin, it may be that his organism does not crave the more heinous crimes, and his small sin may contrast with his organism equally as the heinous sin does with his through whom it is committed.

Humanity wallows in sin; some of its members are inclined to do wrong in one direction, and by their own method, and others are inclined to commit sin in another direction, and by another method. All being sinners in different ways, and by different methods, each should seek to strengthen a brother or sister wherein they are weak, and to receive moral support from them in turn. No man or woman is so free from moral delinquencies as to afford to pass a brother or sister sinner by on the other side, saying, "I have no need of thee." We all need all the moral strength we can derive from all persons who are strong, wherein we are weak. We firmly believe there is no phenomenon, no communion, no philosophy, no revolutionary and reformatory influence, so salutary as the spiritual. At any rate, it is safe for every reformer to apply and try it, since it is hardly possible for man to be more dissolute and derelict on the subject of moral rectitude.

The sermon by Rev. Mr. Crozier, published in our present issue, contains some facts worthy the attention of all who have contracted ideas of inspiration.

## THE NORTH STAR AND MUNDANE SPIRITUALISM.

Many good friends of truth and progress have been sorely tried with what they supposed were the inconsistencies, immoralities, contradictions, falsehoods, and vulgarities, in what they at the time thought were communications from Spirits. These things are spoken generally through persons supposed to be entranced by Spirits. The more rational Spiritualists, however, have always insisted that these communications do not come from Spirits, but are utterances of the prevailing states and thoughts of the circles, or of the public generally. An illustration of this latter theory has recently occurred, relative to the loss of the steamer *North Star*.

We are told that a medium, so-called, in this city, on the 14th inst., while in the peculiar state called trance, said that the steamer *North Star* was lost—that some of the passengers had been taken off, and others picked up by other vessels, some of which were bound for Cuba, but that one vessel, with a large number on board, was coming to New York, and would reach here (weather continuing favorable), within twenty-four hours of that time. Four days afterward, (the 18th inst.), the *Tribune* re-publishes a letter to the *Charleston Courier*, dated Nassau, New Providence, 9th Nov., saying that the "steamer *North Star*, from New York to Aspinwall, got ashore about the 25th of October on French Keyes, and remained six or seven days, but finally got off without extra assistance, by throwing over some coal, and with loss of anchors, and proceeded on her voyage on the 2nd inst."

Now, was this communication from a Spirit, or was it the utterance of the prevailing excited feeling in this mundane sphere? All rational, discriminating Spiritualists say the latter, and all mere word-authoritarian Spiritualists say it was the former, and a lying Spirit. We will not now discuss the question, but leave it to the private reflection of all persons concerned, and will only add that this is just the point of difference between modern Spiritualists, and just the point of difference between the self-styled evangelical and the humanitarian common-sense Christians.

We hope, and confidently trust, that the thorough examination of modern Spiritualism will ere long settle this whole question to the credit of humanity, to the honor of God, and to the absolution of all beings in the Spirit-world from the suspicion of cherishing malice against mortals.

## Condition of Gerrit Smith.

The *Tribune* has received a note from the physician of the Utica Asylum, under date of the 16th inst., in which he says, "Gerrit Smith slept last night, and is to-day quite calm. We look for his restoration with more and more confidence." In explanation of a predisposing cause of Mr. Smith's present insanity, we may say that as we were returning from our recent journey to the northern part of this State, a prominent clergyman of Utica, whom we met in the cars, informed us that Mr. S. had been for many years afflicted with the annoying malady known as the "blind piles," which one of his physicians had lately imprudently healed up; and another physician of Mr. S., who disapproved of the practice, was of opinion that this caused a determination of circulations to the head, inducing a susceptibility to the excitement of recent events which, in other states of his system, would not have disturbed his mental equilibrium. Our informant had the above fact directly from one of the physicians of Mr. S.

## Sabbath School Bell.

We have received from the publisher (Horace Waters, 333 Broadway,) this neat volume of about two hundred tunes and hymns, tastefully selected and adapted to the use of religious meetings and Sunday schools. We find among them the following, which are favorites among Spiritualists: "I know thou art gone," "Do good, do good, there's ever a way," "We are happy now, dear mother," "Kind words can never die," "I want to be an angel," "The voice from heaven," "Heaven is my home," "Hark, the angels sing," "The angels told me so," "I ought to love my mother," "A hundred years to come," etc., etc. We understand that over ten thousand copies of the Sabbath Bell have been sold in seven months. We also received from the same publisher the following sheet music: "Home of our birth, ever of thee," with words, and the following instrumental pieces: "Thomas Baker Schotische," "City Guards," "Ada Clifton Schotische," "Garibaldi Quadrille."



## SPIRITUAL FACTS IN FRANCE.

We translate and condense the following particulars from the *Revue Spiritualiste*:

## SISTER PIERRE, THE CARMELITE PROPHETESS.

There is in Tours a nun, known as Sister Pierre, of the Congregation of Carmelites—an order founded by St. Theresa. Soon after Sister Pierre connected herself with this congregation, she commenced to be endowed with the remarkable faculties which distinguished the foundress of the order. In 1843, she had remarkable ecstasies and visions, which, however, excited little attention, till her predictions concerning the revolution of 1848, being realized, drew upon her the particular notice of the ecclesiastical authorities. Sister Pierre also predicted, in a very circumstantial manner, the inundations which took place in France some two or three years ago, and which desolated some provinces; and she exercised her prophetic faculties on different other subjects. It is reported, however, that the Archbishop of Paris and the Bishop of Tours had expressly prohibited the Superior of the Carmelite Sisters from making these predictions public.

In obedience to her prophetic direction, and in accordance with revelations given by her, an *archiconfrérie* [chief brotherhood] was organized for pious purposes, which fraternity had the sanction and patronage of the Pope.

## MIRACULOUS CURES.

One of the most zealous members of the *archiconfrérie*, or brotherhood above named, is M. Dupont, of the Rue St. Etienne, Tours, a member of an honorable family, and formerly a magistrate. Every day at noon he prays for the sick, who congregate at his dwelling, and thus has effected cures which entitle him to the name of *Thaumaturgus* [wonder worker], or, as the peasants call him, "the physician of the good God." "I have been myself," says the writer [Lady Gordon], "the witness on this subject of some very extraordinary facts." The writer then goes on to say that she has followed to their homes persons who were instantly cured before her eyes, in order to see whether their cures would be permanent, and to gather their attestations, which they willingly gave, notwithstanding they were told that these would be made public in order to convince others. She then copies a certificate from Alexander Maignon, a hair dresser, to the effect that he had nearly a month previously suffered an accident to the left hand, from which one of his fingers became stiff, and so painful that he could not use it, but of which he was instantly cured by the prayers of M. Dupont. Another person (Jean Allari) certifies that he had suffered twenty-nine months from a serious injury and soreness of the right knee, occasioned by a fall, and which compelled him to go with crutches. He went to M. Dupont, who prayed for him, and he was immediately relieved, and left his crutches at the house of his benefactor. Madame Cecile Berri, of Buzancy, certifies that she had suffered a malady which forced her to keep her bed for six months; her husband went to M. Dupont and asked him to pray for her; she then found herself sufficiently well to walk with crutches, and her husband conveyed her to Tours to see the "physician of the good God." As soon as he had prayed for her, she walked alone, and she left her crutches at his house.

## APPARITIONS.

E. Gerard writes: "One of my friends, Stanislas Leseur, who with myself belonged to the squadron of the *Cent Gardes*, certifies me, upon his honor, of the following facts—'I was attached to my brother by strong ties of affection. Unfortunately, he died. Three days after, to an hour, as I was undressing myself in my chamber, I twice heard distinctly the call, 'Stanislas! Stanislas!' Recognizing the voice of my brother, I turned round, and saw him standing two paces from me, with a smile upon his lips, and with one hand pointing me to heaven. The vision disappeared, but I remained in the same attitude, with my eyes fixed, until some one came in and disturbed me. I felt an oppression at the chest, and I could not sleep during the night. Some years afterward—last year—my father was about to die; I had a presentiment of his death, although not knowing that he was sick. I left on a leave of absence, and arrived the next day after he was interred. I claimed the privilege of sleeping in the bed in which my father had died; and scarcely was I in bed, when my brother appeared as at the first time. He was at the foot of my bed; the hand which, some years before, had pointed me to heaven, was still raised; his lips half opened, and he said distinctly, 'Adieu nous' [with us]."

## EDGAR A. POE, AND A. J. DAVIS.

A correspondent, ("W. A.") writing from Philadelphia, incloses a leaf of an old paper, bearing date of August 3, 1844, containing an account of what he appears to suppose was a real interview between the writer and a clairvoyant, concerning the nature of matter, Spirit, death, immortality, etc. Our correspondent requests us to republish the interesting narrative of this supposed interview, but in complying with this request we deem it proper to say that, so far as it professes to echo the sayings of a clairvoyant in the mesmeric trance, it is, to our almost certain knowledge, purely imaginary and fictitious—a fact, however, which should not detract from whatever of intrinsic interest the philosophizings may possess. Though the name of the author of this story does not here appear, (being probably torn off from the part of the article our correspondent sends us,) and though we have never before read it, we are quite sure, from the name of the supposed clairvoyant, ("Vankirk,") and from other circumstances, that it was written by Edgar A. Poe a short time previous to the date of the paper in which we here find it. Being, as I now read the document for the first time, forcibly struck with the resemblance between its philosophy and that which is so conspicuously set forth in the first part or "key" of Mr. Davis' *Nature's Divine Revelations*, (and which more or less pervades his subsequent works,) I am induced here to relate a reminiscence, which may not be altogether insignificant at this juncture of psychological and spiritual investigations, when so many persons are seeking to know the precise truth concerning the mundane and spiritual origin of the impressions of trance subjects.

Some time after I became acquainted with Mr. Livingston, the first magnetizer of Mr. Davis, (which was in the summer of 1844,) Mr. L. related to me that of Mr. D., during one of his magnetic trances, being absent from the body for some two hours, resisting every effort to bring him back, and causing considerable alarm. Some time in January, or the early part of February, 1846, after Mr. Davis, as magnetized by Dr. Lyon, had commenced his *Nature's Divine Revelations*, which I was writing at his dictation, D. being one time entranced at our rooms, then in Vesey-street, this city, the conversation between him, Dr. Lyon, and one or two friends then present, turned upon the philosophy of Edgar A. Poe's remarkable narrative of an interview with "Vankirk," the clairvoyant, which had been published some months previously. Davis confirmed that philosophy, and said that he had been present, in Spirit, at the interview between "Vankirk" and Poe, and said that this was at the time when, while yet with Livingston, he was so long absent from the body—referring to the case already mentioned. As I knew nothing except by hearsay of Mr. Poe's published narrative, I thought that some interesting results might possibly be developed by procuring an interview between Mr. Poe and Mr. Davis in the trance, and, with the consent of Dr. Lyon, I called on Mr. Poe, who was then in the city, to invite him to our rooms. I saw Mr. P. at his boarding-house in Amity-street, (I think,) and in my simplicity related to him what had been said by Davis, not doubting that there was really such a man as "Vankirk," and that Mr. P. had really had the interview with him that had been described to me; but before I got through my story, I observed, by the suppressed smile on Mr. Poe's countenance, that I was in no small degree ministering to his amusement. In a very gentlemanly manner he then told me that the narrative to which I referred, and which my clairvoyant friend had seen as a literal fact, was simply a creation of his own for the purpose of expressing, in an attractive form, certain hypotheses which had come into his mind, and that he never intended nor expected his story of the interview with the supposed clairvoyant to be taken as a literal fact. I saw, of course, that there was a mistake about the matter somewhere, and not doubting that Mr. Davis could give some satisfactory explanation to Mr. P. himself, of that which then evidently must have appeared to him as a ridiculous blunder, if not something worse, I invited him to our rooms; he entered, at my suggestion, without introduction to Mr. D., and, (I think,) while the latter was entranced; he questioned him, but Mr. D. not being in a very lucid state that morning, nothing was elicited in the way of explanation.

As I know (and do still know), that Davis had been clair-

voyant in numerous other instances, (though sometimes erring,) and as I was at that time deeply absorbed in writing and copying his interesting dictations, I concluded to let this apparent failure pass without farther investigation. I now see it in this light: Davis was then, when magnetized, [as often proved,] capable of forming a rapport with the minds of persons at a distance. At the time he was "absent from the body," as related by Livingston, and referred to by himself, [or some other time possibly,] he was actually *en rapport* with Edgar A. Poe, who was exciting his "Vankirk" narrative, and Davis was [to use a barbarous term,] "psychologized" to see Poe's ideal of a clairvoyant by the name of "Vankirk," as an actual person, and to hear his imaginary responses to questions as if actually given, and to receive Poe's hypothesis of "unparticled matter," of "Spirit" as being comprised of such matter, of *thought* as being such matter in motion, etc., etc., as an actual truth.

As Mr. Davis, therefore, has unquestionably often read the minds of distant persons, and has borrowed from books which he has never read, (a fact which in itself is certainly wonderful,) I think it most highly probable, in view of all the above facts, that his philosophy of "unparticled matter," of "Spirit" being constituted of such matter, etc., etc., as so conspicuously set forth, with its natural adjuncts, in his books, as amplified in his recent lectures, and as having so important a bearing upon all his psychic and pneumatic theories—was borrowed from the mind of Edgar A. Poe probably when D. was "absent from the body" in the above-named instance, and not from the Spirit-world at all, unless Poe first got it from that quarter. Of course, it is not pretended that Mr. D.'s ideas on this or any other subject would be any more true than they now are, even if obtained directly from the Spirit-world or "second sphere;" but in the estimation of some, this source of derivation would give them a certain prestige which a more mundane origin would not confer; and as I have in some sense served as a medium of communication between Mr. Davis and the world, so far as his first, largest, and by far most important book was concerned, I deem it my duty to frankly state here my impressions on a point which I never understood so well before reading, now for the first time, this document of Mr. Poe, as transmitted by our Philadelphia correspondent.

The essential part of Mr. Poe's document here follows, in which will be recognized all the essential principles of Mr. Davis' materio-spiritual philosophy, which he sets forth in various places and in different forms of expression; but after saying what I have, I must, in just ice, add that my faith still remains unshaken that Mr. Davis has, in many instances, received impressions, both true and untrue, from a realm of intelligence beyond this world, and of this I feel qualified to furnish any reasonable amount of proof. The extract follows: v.

A few passes threw Mr. Vankirk into the mesmeric sleep. His breathing became immediately more easy, and he seemed to suffer no physical uneasiness. The following conversation then ensued—v. in the dialogue representing Mr. Vankirk, and P. myself:

- P. Are you asleep?
- V. Yes—no; I would rather sleep more soundly.
- P. (After a few more passes.) Do you sleep now?
- V. Yes.
- P. Do you still feel the pain in your heart?
- V. No.
- P. How do you think your present illness will result?
- V. (After long hesitation, and speaking as if with effort.) I must die.
- P. Does the idea of death afflict you?
- V. (Very quickly.) No—no!
- P. Are you pleased with the prospect?
- V. If I were awake, I should like to die; but now it is no matter. The mesmeric condition is so near death as to content me.
- P. I wish you would explain yourself, Mr. Vankirk.
- V. I am willing to do so, but it requires more effort than I feel able to make. You do not question me properly.
- P. What, then, shall I ask?
- V. You must begin at the beginning.
- P. The beginning! but where is the beginning?
- V. You know that the beginning is God. [This was said in a low, fluctuating tone, and with every sign of the most profound veneration.]
- P. What, then, is God?
- V. (Hesitating for many minutes.) I can not tell.
- P. Is not God Spirit?
- V. While I was awake I knew what you meant by "Spirit," but now it seems only a word—such for instance as truth, beauty—a quality, I mean.

P. Is not God immaterial?  
 V. There is no immateriality—it is a mere word. That which is not matter is not at all, unless qualities are things.  
 P. Is God, then, material?  
 V. No. [This reply startled me very much.]  
 P. What, then, is he?

V. (After a long pause, and mutteringly.) I see—but it is a thing difficult to tell. [Another long pause.] He is not Spirit, for he exists. Nor is he matter, as you understand it. But there are gradations of matter of which man knows nothing: the grosser impelling the finer, the finer pervading the grosser. The atmosphere, for example, impels or modifies the electric principle, while the electric principle permeates the atmosphere. These gradations of matter increase in rarity or fineness, until we arrive at a matter unparticled—without particles—indivisible—one; and here the law of impulsion and permeation is modified. The ultimate, or unparticled matter, not only permeates all things but impels all things—and thus is all things within itself. This matter is God. What men vaguely attempt to embody in the word "thought," is this matter in motion.

P. The metaphysicians maintain that all action is reducible to motion and thinking, and that the latter is the origin of the former.

V. Yes; and I now see the confusion of idea. Motion is the action of the mind—not of thinking. The unparticled matter, or God, in quiescence, is (as nearly as we can conceive it) what men call mind. And the power of self-movement (equivalent in effect to human volition) is, in the unparticled matter, the result of its unity and omnipresence; *how* I know not, and now clearly see that I shall never know. But the unparticled matter, set in motion by a law or quality existing within itself, is thinking.

P. Can you give me no more precise idea of what you term the unparticled matter?

V. The matters of which man is cognizant escape the senses in gradation. We have, for example, a metal, a piece of wood, a drop of water, the atmosphere, a gas, caloric, light, electricity, the luminiferous ether. Now we call all these things matter, and embrace all matter in one general definition; but in spite of this, there can be no two ideas more essentially distinct than that which we attach to metal, and that which we attach to the luminiferous ether. When we reach the latter, we feel an almost irresistible inclination to class it with Spirit or with nullity. The only consideration which restrains us, is our conception of its atomic constitution; and here, even, we have to seek aid from our notion of an atom, possessing in infinite minuteness, solidity, palpability, weight. Destroy the idea of the atomic constitution, and we should no longer be able to regard the ether as an entity, or at least as matter. For want of a better word, we might term it Spirit. Take, now, a step beyond the luminiferous ether—conceive a matter as much more rare than the ether as this ether is more rare than the metal, and we arrive at once [in spite of all the school dogmas] at a unique mass—at unparticled matter. For, although we may admit infinite littleness in the atoms themselves, the infinitude of littleness in the spaces between them is an absurdity. There will be a point—there will be a degree of rarity at which, if the atoms are sufficiently numerous, the interspaces must vanish, and the mass absolutely coalesce. But the consideration of the atomic construction being now taken away, the nature of the mass inevitably glides into what we conceive of Spirit. It is clear, however, that it is as fully matter as before. The truth is, it is impossible to conceive Spirit, since it is impossible to imagine what is not. When we flatter ourselves that we have formed its conception we have merely deceived our understanding by the consideration of infinitely rarified matter.

P. But, in all this, is there nothing of irreverence? [I was forced to repeat this question before the sleep-waker fully comprehended my meaning.]

V. Can you say why matter should be less revered than man? But you forget that the matter of which I speak is, in all respects, the very "mind" or "Spirit" of the schools, so far as regards its high capacities, and is, moreover, the "matter" of these schools at the same time. God, with all the powers attributed to Spirit, is but the perfection of matter.

P. You assert, then, that the unparticled matter, in motion, is thought?

V. In general, this motion is the universal thought of the universal mind. This thought creates. All created things are but the thoughts of God.

P. You say, "in general."

V. Yes. The universal mind is God. For new individualities, matter is necessary.

P. But you now speak of "mind" and "matter" as do the metaphysicians.

V. Yes—to avoid confusion. When I say "mind," I mean the unparticled or ultimate matter; by "matter," I intend all else.

P. You were saying that "for new individualities matter is necessary."

V. Yes; for mind, existing unincorporate, is merely God. To create individual, thinking beings, it was necessary to incarnate portions of the divine mind. Thus, man is individu-

alized. Divested of corporate investiture, he were God. Now, the particular motion of the incarnated portions of the unparticled matter, is the thought of man; as the motion of the whole is that of God.

P. You say that divested of the body, man will be God?  
 V. (After much hesitation.) I could not have said this; it is an absurdity.

P. (Referring to my notes.) You did say that, "divested of corporate investiture, man were God."

V. And this is true. Man thus divested would be God—would be unindividualized. But he can never be thus divested—at least never will be—else we must imagine an action of God returning upon itself—a purposeless and futile action. Man is a creature. Creatures are thoughts of God. It is the nature of thought to be irrevocable.

P. I do not comprehend. You say that man will never put off the body?

V. I say that he will never be bodiless.

P. Explain.

V. There are two bodies—the rudimental and the complete; corresponding with the two conditions of the worm and the butterfly. What we call "death," is but the painful metamorphosis. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. The ultimate life is the full design.

P. But of the worm's metamorphosis we are palpably cognizant.

V. We, certainly—but not the worm. The matter of which our rudimental body is composed, is within the ken of the organs of that body; or more distinctly our rudimental organs are adapted to the matter of which is formed the rudimental body; but not to that of which the ultimate is composed. The ultimate body thus escapes our rudimental senses, and we perceive only the shell which falls in decaying from the inner form; not that inner form itself, but this inner form, as well as the shell, is appreciable by those who have already acquired the ultimate life.

P. You have often said that the mesmeric state very nearly resembled death. How is this?

V. When I say that it resembles death, I mean that it resembles the ultimate life; for the senses of my rudimental life are in abeyance, and I perceive external things directly, without organs, through a medium which I shall employ in the ultimate, unorganized life.

P. Unorganized?

V. Yes; organs are contrivances by which the individual is brought into sensible relation with particular classes and forms of matter, to the exclusion of other classes and forms. The organs of man are adapted to his rudimental condition, and to that only; his ultimate condition, being unorganized, is of unlimited comprehension in all points but one—the nature of the volition, or motion, of the unparticled matter. You will have a distinct idea of the ultimate body by conceiving it to be entire brain. This it is not; but a conception of this nature will bring you near to a comprehension of what it is. A luminous body imparts vibration to the luminiferous ether. The vibrations generate similar ones within the retina, which again communicate similar ones to the optic nerve. The nerve conveys similar ones to the brain; the brain, also, similar ones to the unparticled matter which permeates it. The motion of this latter is thought, of which perception is the first undulation. This is the mode by which the mind of the rudimental life communicates with the external world; and this external world is limited, through the idiosyncrasy of the organs. But in the ultimate, unorganized life, the external world reaches the whole body, (which is of a substance having affinity to brain, as I have said,) with no other intervention than that of an infinitely rarer ether than even the luminiferous; and to this ether—in union with it—the whole body vibrates, setting in motion the unparticled matter which permeates it. It is to the absence of idiosyncratic organs, therefore, that we must attribute the nearly unlimited perception of the ultimate life. To rudimental beings, organs are the cages necessary to confine them until fledged.

P. You speak of rudimental "beings." Are there other rudimental thinking beings than man?

V. The multitudinous conglomeration of rare matter into nebulae, planets, suns, and other bodies which are neither nebulae, suns, nor planets, is for the sole purpose of supplying *habulum* for the idiosyncrasy of the organs of an infinity of rudimental life. But for the necessity of the rudimental, prior to the ultimate life, there would have been no bodies such as these. Each of these is tenanted by a distinct variety of organic, rudimental, thinking creatures. In all, the organs vary with the features of the place tenanted. At death, or metamorphosis, these creatures, enjoying the ultimate life, and cognizant of all secrets but the one, pervade at pleasure the weird dominions of the infinite.

As the sleep-waker pronounced these latter words, in a feeble tone, I observed upon his countenance a singular expression, which somewhat alarmed me, and induced me to awake him at once. No sooner had I done this, than, with a bright smile irradiating all his features, he fell back upon his pillow and expired. I noticed that in less than a minute afterward his corpse had all the stern rigidity of stone.

## LETTER FROM DR. REDMAN.

PHILADELPHIA, Pa., November 11, 1859.

FRIEND PARTRIDGE: My mission here at this time is drawing to a close, as I leave on Monday, 14th inst., for Wilmington, N. C. I have remained one week longer than my engagements would warrant, owing to the intense anxiety on the part of inquirers to witness evidences of spiritual manifestations. My evenings, except in three instances, have been spent with large parties in and out of town, and as if rising with the activity of investigation, the manifestations have seemed to wake with renewed energy, and would even favor those who would ask for seemingly impossible tests. I give you one or two instances which I casually noted, illustrative of the general character of the communications here.

A private circle composed of Messrs. Charles Downer and William Boyd, both of whom were strangers to the spiritual philosophy, elicited the following results:

The silence of a few minutes was interrupted by the Spirit of a child, who wrote: "I am present, JAMES." On being asked how long he had been in the Spirit-world, and when he died? he answered: "I don't know; I was so young, I couldn't tell, but others will." Immediately my hand was seized, and wrote:

"MY DEAR, DEAR HUSBAND: I am thy loving wife; the plane of materiality has few charms to me, except that I can come and blow thee with a knowledge of a higher, purer and brighter life. Our darling little Jimmy was too young to know much of earth; therefore he could not answer plainly; he was but a few months old when he came hither, but he now lives to help his mother make happy the passing hours of a father's experience."

"Our dear little Tommy came with me also. Don't you think we must be happy? He has grown much; you would not take him to be the little boy of four years that he was when thy eyes last rested on his."

Mr. B. asked his wife for his own name, the response to which was:

"Thy name is William Boyd, and I am thy Spirit-wife."  
 "FRANCES V. BOYD"

Mr. Downer, who, like many others, sports "Brazilian pebbles," had laid his spectacle-case on the table by his side while communing with his little daughter, when like thought they were removed, and deposited in another part of the room, on the head of a phrenological bust resting on the mantle-piece. This tangible physical demonstration occurring in broad daylight, caused our friend to look about him, and ask, "Who did that?" "It was I, thy Spirit-daughter Jennie." "Well, I declare," said Mr. D., "that's just like Jennie, she was always so playful."

The first night spent at a strange house often gives me somewhat of a knowledge of its antecedents, who, while I lay courting sweet slumber, pass before me. A pleasing incident of this kind occurred at the residence of Dr. —, by whom I am now entertained. I saw in one corner of the room an infant's crib, around which stood three persons mourning. On looking for the cause of their grief, I saw a lovely child, apparently passing from earth; one of the party would, from time to time, wipe the little sufferer's brow, and kiss its quiet lips. This silent, mournful scene, revived to me similar ones, and while I lay sympathizing with the mourners, one of them, a tall, elderly Quaker gentleman, approached my bed, and leaning his arms on the foot-board, opened a huge book, and pointed with his finger to a single sentence, all that was visible on the page. The proverb read:

"Never hunt sunbeams before daybreak."

I was about to ask the meaning of this, when he turned around, and I read again:

"Nor shingle thy barn with lilly leaves."

He then quietly shut the volume, and the whole scene vanished. On inquiry at the breakfast-table the next morning, I learned that a Quaker family had moved from the house, and, just previous to moving, had lost a dear child, whose last breathings were in the identical spot where I saw them.

"Shall these things be, and God not know it?"

Shall he know, and not be in them?

Shall he see, and not be among them?

And how can they be otherwise than as he knoweth?

Truly he is in all things; verily, he worketh all.

For infinite can grasp that which finite can not compass."

Brother William M. Lansing will precede me on my way South, to make such arrangements as are necessary for prompt action, that the greatest amount of good may be done in the

shortest time, and that our tour may thereby be made as extensive as possible.

Thomas Galea Forster, after his engagement here, will join us, and imbue the minds with principles, while we measure out facts. Together, we think the Southern mental element will receive a rich repast of spiritual things, and the answer to the question, "Death, what art thou?" will be, "Antitype of Nature's marvels, the seed and dormant chrysalis bursting into energy and glory. Yours, etc., G. A. REDMAN.

### PREMONITIONS AND APPARITIONS.

The following communication is from the authoress of the article entitled "*Spirit Voices and Apparitions*," published in our last week's issue, and as it antedates it, it should have preceded it in publication; but the other happened to get ground out of the editor's bepper first:

RICHLAND CITY, Wis., October 27, 1859.

MR. PARTRIDGE: *Dear Sir*—You ask the friends of Spiritualism to send to you facts concerning Spirit-communications, and I feel it to be my duty to add my mite to this great work. \* \* \* Ever since the year 1843, I have both seen and heard things that could be accounted for only by the fact that Spirits do communicate to those in the form. The first case that is distinctly impressed on my mind occurred in the spring of 1844. About the middle of May, I went to Westminister, Allen county, Ohio, to spend the summer with a sister and brother-in-law, we three being members of the Presbyterian Church. (My home was at Mansfield, Ohio.) A short time, I think a week or so, after I went there, on retiring to rest, I looked on the wall by my bed, and saw there two little coffins. I spoke to my sister, who was in bed in the same room, and told her what I saw. My brother-in-law then spoke, and said: "It is the light from some neighbor's window shining through our window on the wall back of your bed." I told him "that the paper blind was down over the window, and that the bed-curtains were down around my bed, and no light could penetrate." "Well, then," he said, "you did not see anything." In two days after that, two little coffins were taken to the graveyard together, one of them being my sister's child.

Shortly after that, I was struck with "lightning," and lay some three days speechless, but in a seeing state almost all the time. I saw my mother standing at the head of my bed, holding a black cap in her hand, and bare-headed, and looking very sorrowful, and then I saw several graves of my father's family (at that time unbroken, thirteen in number), and Spirits appeared to be walking among the graves, and it was impressed on my mind that death would soon enter the family, and break the dear circle; and so it did. At the same time I saw my youngest sister standing at the foot of my bed; she looked exceedingly beautiful, being in a white robe, with a crown on her head. She looked on, and smiled at me; there appeared to be rays, or a halo of light all around her, and she evidently was very happy. When I got well again, I told my brother-in-law what I saw, and also said to him that death was about to enter into our family. He ridiculed the idea that I saw anything, and told me not to talk such nonsense. This happened in June.

In July the bed that I occupied was turned around, so it had stood in the winter and early spring. The first night I slept in it, after its being turned in that position (or rather tried to sleep), I saw the Spirit of a young man standing by me, a stranger to me, very good-looking, with wavy dark brown hair, not tall, but well-built, with a good countenance; he appeared to want to embrace me, and to manifest his affection to me in that way. He would approach me, and then I would feel like a person going into the nightmare, and by hard resistance I would be able to throw off the influence until I would lie down again, and then the same scene and struggle would be re-enacted. Finally my brother-in-law spoke to me, and told me to go to the window and get fresh air, as he guessed I was troubled with the nightmare. Said I, "No, Doctor, it is a Spirit, and I know it—one who wants to make himself known to me." Of course, he did not believe a word I said. The next day, my sister asked me to describe the Spirit, which I did. "Why, that is Dr. H." (Dr. H's parterer), "he died in that bed, standing as it now stands; and," said she, "sister, I will tell you something: A few weeks before Dr. H. took sick, he one day inquired of me if I had a single sister; I answered him that I had, and told him your name,

age and disposition as nearly as I could. He then asked me to write a letter to you, and give him an introduction, and I promised to do so. A short time after that, he took sick, and a few hours before he died, said he: "Mrs. I. I am almost gone; do you remember a conversation we had in regard to your sister?" I said, yes. "Well," said he, "I am glad that we, (meaning he and myself) 'did not get acquainted, because I knew that I should have loved her, and she me, and she would have been left a desolate mourner, because, you see, I am dying. It is better as it is; now, no one will long mourn for me.' You see, just so soon as the bed stood as he left it, then he could make himself known to me.

In September, I went back to Mansfield. \* \* \* Only a few days after my return home, my twin nieces died; the first day of October, my eldest brother's wife died, and on the thirteenth of the same month, my eldest brother died, and since that time four more have gone. I knew the choicest and dearest would go first, as represented by mother mourning—mother being the last one that has gone to the Spirit-world. Consequently she was shown to me with her cap off, to represent to me that father would go, and mother would stand alone.

### APPETITES OF SPIRITS.

EDITOR OF TELEGRAPH: As there seems to be a great diversity of opinion among the speakers at the Spiritual Lyceum in your city, in reference to the question whether a taste for rum, tobacco, etc., will be continued beyond the present state. I would like to express a few thoughts on the subject through your columns. It seems to me that the difficulty in the discussion of this question, lies in the fact that we are still beset with our old notions— notions fabricated in the brains of theologians of past ages—that death produces a marvelous and miraculous change in the soul, and that the Spirit at this change becomes in an instant infinite in knowledge, and able to see the moral bearing of all actions, and to trace the chain of causes and effects through eternal duration backward and forward—that, in short, death produces a new being, differing in almost every essential from the old. This old notion of Spirits, accounts for the disgust many feel at the flat and insipid nature of a large portion of communications professedly received from spiritual sources. If, instead of these communications coming from Spirits, they had come from mortals, nothing would have been thought of it; for the ordinary conversation of persons of education, if put in print or written down, would also appear flat and foolish. And as death makes about as little change in us as it does to lay off an overcoat, how can it be expected that Spirits should in a few brief hours become translated into purified, refined and elevated beings? How can a man who has for many years habituated himself to alcoholic stimulants, and passed months and even years in intoxication—how can it be reasonably expected that this man should spring at once into purity and wisdom? It would be the greatest of miracles.

The philosophy of the spiritual world can as well be studied here as hereafter. We are as much Spirits now as we ever shall be; and the laying off (by death) the external body, which is mere gross matter, can have but little effect on the Spirit which it has enwrapped—as in traveling from one country to another we can not alter our habits or tastes, neither can the change which we term death, which is but the transfer of the same identical being from one condition of being to another. As we will not change our habits in this life until we arrive at a point when the evils of them overbalance in our minds the pleasure they give us, when we can not help reforming, so it will be in whatever part of the universe we abide, or whatsoever may be the state or conditions of our existence.

The writer of this has experienced the process of reform in the use of tobacco, and has examined the whys and wherefores as he has progressed from stage to stage in the journey. A person will chew or smoke or snuff, until the pain the operation gives them—either mentally or bodily—weighs more than the pleasure, when they will inevitably stop. Now, as our tastes, our habits of life, and our likes and dislikes do not belong to the body, which is but crude, inert and insensible matter, they must belong and cleave to the Spirit, and be carried with the Spirit into the next stage of existence. No theory of an arbitrary interposition of God to raise and purify

the Spirit from its gross tastes and habits, can invalidate this reasoning. No miracles were ever performed. Those who believe in them, are still enveloped in the fogs of theology. Those who rely upon a miraculous exhibition of divine power at death, to relieve them from the degradation which is natural to their plane of thought and perception, had better join the Church, if they are not already encoiled by her motherly pale, and cast their sins on Christ, who will bear the burden and at last present them to his Father in robes purified and made white in his blood. Before we can reform, either in this sphere or in the next, we must have strength to look our sins, our vices and follies full in the face. The idea that death in some miraculous manner will change and convert us into something better than we are, weakens us, and leads us to put off our reforms till death, in order to save us the labor of doing it ourselves. The use of tobacco and liquor, if habitually indulged in, will cling to the soul with the same tenacity in the second stage of existence as in the first, and will have to be got rid of by the same means. And the same of all other grossnesses. This shows the importance of reforming in this sphere, where the degrading habits are acquired. No doubt the pain which bad habits produce will be much increased in the next sphere, by reason of the difficulty of procuring the means of indulging in them. Therefore, reform while it is to-day.

KARL.

ROCHESTER, Oct. 30, 1859.

### EFFECTS OF TOBACCO.

TO THE NEW YORK LYCEUM AND CONFERENCE—*Greeting*: I am glad, gentlemen, that you are descending to the earth sphere once more, even if it be by the rude stalk of the noisome tobacco plant, for a J. C. B's ladder, concerning whose influence on the mind in the Spirit-land you ask for facts.

Here is one, showing that elevated Spirits recognize and dislike its effects; and hence I suppose that degraded ones like its narcotic fumes. On May 10, evening, I sat in a circle with Mr. S. and his wife, a medium, when his sister Louisa of Spirit-land, but formerly a school teacher, was announced, and answered queries from Mrs. S., but was perfectly mute to her brother's appeals. His wife accused him of having a quid in his mouth, to which he pleaded guilty and removed it, when the Spirit answered very kindly. The same incident had occurred in connection with his father's Spirit.

I knew one Spirit whose body had died a drunkard, and who drove the table around in a most uproarious manner when one of his old cronies at the tap accosted him in Dutch, but who disbelieved in Spirit communion; and when said mortal Dutchman bantered him to fight, he drove the table across the floor after him till he was fairly cornered, and then reared up the fore legs like a man at boxing. A small girl, niece of Spirit Dutchman, and myself, only touched the tips of our fingers to the table. But the Spirit Dutchman would calm down to a state of orderly worship when a good Methodist hymn was sung—he having been trained during his childhood in the faith of Methodism.

But here are facts from earth's people:

"The Dublin Medical Press asserts that the polytechnical schools in Paris have recently furnished some curious statistics bearing on tobacco. Dividing the young men of that college into groups—the smokers and non-smokers—it shows that the smokers have proved themselves, in the various competitive examinations, far inferior to the others. Not only on the examinations on entering the school are the smokers in a lower rank, but in the various ordeals that they have to pass through in a year, the average rank of the smokers has constantly fallen off, and not inconsiderably; while the men who did not smoke, enjoyed a cerebral atmosphere of the clearest kind."—*Philadelphia Press*, Nov. 8, 1858.

Farther—Dr. Mackbride, Physician to the Philadelphia Insane Hospital, asserts that tobacco is a prominent cause of insanity, and its use is interdicted in the hospital by patients. Still more, Malte Brun states that tobacco established slavery in America, which has also prompted John Brown and the other abolitionists to transgress the divine law of human slavery. See *Philadelphia Christian Observer*, quoted in *Anti-Slavery Standard* of Nov. 5: "Query—Are not demagogue Spirits promoting its use among men, so as to overact said divine institution, and thereby overthrow our glorious Democratic Government?" But, seriously—Does moral elevation and purity affect the Spirit? and if so, why not, *et cetera*?

M. W. HAMMOND.







